

Concerning John Allen
PVBLIKE PRAYER
AND THE
FASTS OF THE
CHURCH.

Six Sermons, or Tractates.

By Iо. Br. B. D.

Their severall Contents are set downe in the next page.

S. Aug. de Temp. Serm. 230.

*Adversus Dæmonum nequitiam, quæ nobis DOMINVS
arma* ostendit, debemus utiq; retinere ;
sc. Orationem & Iejunium.*

* Matth. 17. 21.

This kinde goeth not out, but by *Prayer and Fasting.*



LONDON,

Printed by Richard Badger, and are to bee sold in

S. Dunstans Church-yard in Fleetstreet at the
Shop turning up to Cliffords Lane. 1626.

Concertina

PUBLIKEPÄYER

ANDREAS

LASTSONTH

Church

Sixtyeone of Sixtye

PLAYED BY D.

Played by D. on the organ of the church of St. Paul's, London.

SAUNDERS LONDON
GOMMANS

312508

LONDON
Printed by R. & S. DODS, 10, PATERNOSTER ROW.
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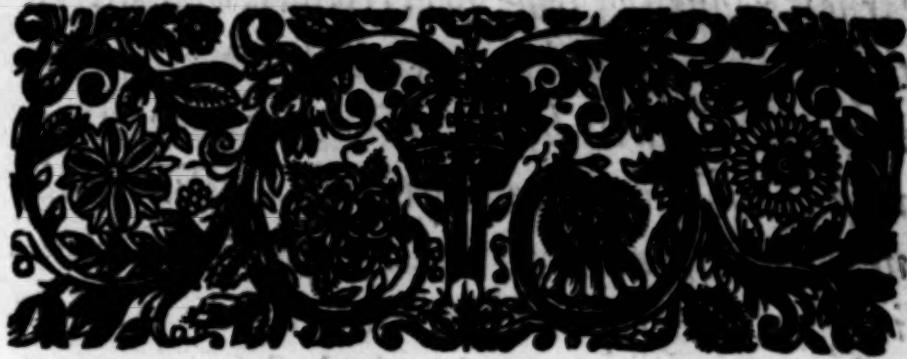
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THESE SIX SERMONS
FOLLOVVING.

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A 2 To

THE CONTENTS OF
THESE SIX SERMONS
ENTITLED

OF RIGHTEOUSNESS AND
FORGIVENESS IN CHRISTIAN LIFE
AS PUBLISHED IN O. V.
WITH A HISTORY OF THE
PUBLICATION OF THESE
SERMONS IN O. VI
AND OF THE PUBLICATION
OF THE PREDICTION OF
CHRIST'S DEATH IN O. VII
AND OF THE PUBLICATION
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AND OF THE PUBLICATION
OF THE PREDICTION OF
CHRIST'S DEATH IN O. IX
AND OF THE PUBLICATION
OF THE PREDICTION OF
CHRIST'S DEATH IN O. X.



TO THE RIGHT
HONORABLE, MY
SINGVLAR GOOD LORD
VVILLIAM,

Lord MAINARD, Baron of
EA S T A I N E s, and one of His Majesties
Lords Lieutenants for the County of
E s s e x.

Right Honourable, and my very good Lord;

I Could never have thought these
Sermons, or any thing else com-
ming from me, worthy the view
of so learned an Age. Neither
have I ever shunned ought more, then to come
in publike. Yet I know not how it now happen-
eth, that I am at this present drawn forth into
open view : urged, partly by the advice and

earnest request of some good friends, who judged
these Sermons, when preached, necessary for
these times; partly by the mistake of some, other-
wise (I doubt not) well affected Christians, who
neverthelesse not well understanding my mean-
ing, have misreported both it and me. To sa-
tisfie both, I deemed this the best way : nece-
ssary also perhaps, besides other reasons, hereby
to prevent the publishing of them by any other
hand, since some Copies have gone abroad, not
through any desire of mine, but by the request of
those friends I could not gainsay. That I pre-
sent them to your Lordship, is not without great
good reason: you not onely having beeene a chiefe
Auditour at the preaching of some of them; but
also, which I may never forget, nor can suffici-
ently recount, being my most noble, free, and
bountifull Patron. Wherefore I could not, but
here follow the example of our Blessed L O R D
and S A V I O U R, joyning the remembrance
of Mary's Spikenard with the Gospell prea-
ched ; that is, with these Sermons sent abroad
into the World, the thankefull acknowledg-
ment of your Honours bounty. For since in
our bookees and writings wee honourably men-
tion

tion those Worthyes in Learning, whose more
able studies have furthered or advanced ours;
wee should, by as good reason, inscribe our books
or writings to those Noble Personages, Worthy
of all Honour, whose rightly imployed wealth
or power have (under G O D) supported, up-
held, or encouraged our otherwise disheartned
studies. Thence Gratitude hath made it a
custome with us, even anciently practised by
sundry Heathen, that where Honourable great-
nesse and goodnessse hath by any nourished the life
and sappe of Learning for the present, there by
a due retaliation Learning and Arts should
honor and eternize their memories to all future
Ages: that thus they, by whom we live now, may
by us or ours in an happy and blessed memoriall,
live for ever. I cannot promise your Honour
by this poore worke any such lasting monument:
nor am I one of those that can any way arrogate
that title to my selfe: My desire onely is, hereby
to acknowledge to the World, how much I am
your Lordships; that seeing I appeare in publike,
I may stirre up others, if any shall receive any
benefit by my poore labours, to praise and pray
G O D for your Noble Lordship: Whilst I
shall

shall always pray and beseech His Heavenly
Majestie, to blesse your Honour, your Noble
Lady, Children, and Familie with all increase of
Heavenly Ioyes, and earthlie happiness, Re-
maining whilst I live.

Your Lordships,

in all affectionate service

and duty, most bounden:

JOHN BROWNING.



THE FIRST
SERMON
CONCERNING
RELIGIOVS FEARE,
and REVERENCE, in
GOD'S HOUSE. Help with
the right hand, and we shall be safe. 21

Ecclesiastes 5. 1.

Take heede to thy foote, or keepe thy foote when thou entrest into the House of God.

The House of God is the house of Prayer,

Isaiah 56. 7. Hither we enter; that wee

may offer not as at Jerusalem, in one

place; but every where calling upon

God in spirit and in spirit; John 4. 23.

Mal. 1. 11.

John 4. 23.

For, from the rising of the Sunne, saith the Lord, even

unto the going downe of the same, my Name shall be

great among the Gentiles, and in every place Incense

shall

Of Religious feare,

Verse 2.

2 Cor. xi. 29.

2 Cor. xi. 22.

M. Minucius
Felix in Octa-
vio p. 52.

Shall be offered unto my name, and a pure offering: And what that is, whereat the ~~S. vesse~~ is shewed by the contrary; If yee offer the blinde for sacrifice, is it not evill? If yee offer the lame for sacrifice, is it not evill? Yes doubtlesse, very evill, and the sacrifice of foulder; that, as Blinde, cannot see, nor discerning the Lords Body; therefore no reverence in offering: that, as Lame, cannot bend, or bowe, despising the Church of God and therefore no reverence in entring.

It is the saying of *Minucius Felix* to the Heathen: *De vestro sumero carcer est istum, nullus ibi Christianus, nisi aut sua religio non rous, aut profugus.* I would we could say so too. No such matter: our prissons are full. And what's the reason? because our Churches are empty: Empty at those publique Prayers, when we shouid prevail with God for a blessing, both for our private and publique good: when by being ready to heare, and obey God, and his Church, wee may cause Him in His Church to be ready to heare us, and to give us his blessing out of Sion. Thus empty of offerers; Nay, empty of bearers (strange in this Eare-age:) either wee heare not at all, like the deafe Adder; or else wee heare not as we should heare. Wee have the Word of God in respect of persons; we pronounce This, or That, or such a man, (for the most part such as they should not be) Hearc yee him: Or else, wee (that are your Prophets, as you call us) are as the Prophets of old; wee are wote gowis a very lovely song of one, that hath a pleasant voyce, and can play well on an Instrument; you heare our words, but you do them not: your Entrance is without reverence; your Hearing (for

Ezek. 33. 32.

and Reverence in Gods House.

(for the most part, unless you respect the person) without attention: your Prayers and Offerings without devotions; and your departure (I am affraide to tell you) if you continue such, must needs be without grace, blessing, and benediction.

Let mee not (beloved) be your Enemy, for telling you the truth, I had intended to have brought you other matter, stronger meat; but (as the Apostle to the Hebr. 5.12.) Yee that for the time ought to have beeone Teachers, have need that one teach you againe, which are the first Principles: Yee, as Children, have need of milke: yee, as Children, must be taught to Hearre, to Speake: as Children, yee must learne to Gee, how to goe into the House of God.

And indeed this Chapter toucheth the vanities in divine service: And therefore, as they that will learne any thing, must first unlearne what is amisse: So, if we will serve God aright, wee must unlearne the errors and vanities in His service: and this with the first, the error of the Foot in entring: then next, the error of the Ear in bearing: last, the error of the Mouth, Heart, and Hand in praying and offering. And this, I suppose, will give you the order of this, and the next verse.

For the words themselves, without any great curiositie, you may observe these two parts in them.

I. The Warning it selfe: Custodi, &c.

II. The Person warned; Ingressurus, or Tu quem ingredieris, Thou, whosoever thou art that entrest into the House of God.

From both these in generall, wee observe this Proposition, or Observation: viz.

with hope

.II
Hebr. 5.12.

.III

Percepta dæ
vitz, & non
vult offendere
cuntes ad Ec-
clesiam, S. Hiero-
n. in locum.
Tom. 5. oper.

.V

4 Of Religious feare,

- Proposition** (That Reverence and Preparation is necessary to, and in all holy duties.)
- I. In the Admonition, or Caveat we consider, the Master, and substance of it, even that which is enjoyed; and that is, *Custodia*: And that implyeth Care, Labour, watchfulness, and diligence in keeping: Whence this second is inferred, viz.
 - II. That Every kinde of Reverence, or Preparation which we thinke fit, is not sufficient:] and therefore in the second place, we consider:
 - III. That this Care, Heed, and Keepe, in our Reverence and preparation, ought to be universall; to reach even to the object, and meanest parts; even from head to foote; over the whole man, both body and soule;] from this word *Pedem*, thy Foote, or as *Tremellius* readeth it, both thy feete.
 - IV. That This Care, Heed, and Keeps, as it ought to be generall, or universall, over every part of our selves; so ought it to be particular for the Person, onely restrained to our selves:] and that from this word, *Tunus*, Take heed to Thy foote.
 - V. The other Generall part; is the Person admonished or warned, to whom this caveat is given; and that is, *Ingressurus*, &c. from whence wee ground this Observation: viz.
 - That This Custody, Care, Keepe, diligent and reverent attention, as it is alwaies necessary; so then especially is it most necessary, when wee enter into the House of God.]

And

And if when we enter Domum Domini, Gods House; then most of all is it more necessary, when we not onely salute Dominum Domus, the Lord of the house: but chiefly and especially above all, when He by the graces of His Spirit, either in the Word or Sacrament, ingressurus est, is about to enter into us, and to make us Domini Domum, the Temple of the living Lord.

And first, of the two first Propositions, wrapping them up together (as much as I can.)



For the former, That Preparation and Reverence is necessary, &c. I suppose no man, that knoweth either that there is a God, or confesseth himself to be a man, dare, or can deny the evidence of this truth, being grounded upon these two most confessed Principles.

For first, hee that knoweth himselfe to be a man, knoweth himselfe to be a sinner: For, in Adam all have sinned, and are deprived (or come short) of the glory of God. And here we must confess, *Pedem lapsum*, that our foote hath slipt: Nay, *labentem*, that it doth daily slip: for, *Prov. 24. 16. The most righteous man falls seven times a day: and in many things we offend all, James 3. 2.* And if not so; yet at least wee must confess, *Pedem labilem*, that our foot may slip: For *omnis homo mendax, Every man is a lyar, Rom. 3. 4.* and *1 Cor. 10. 12. Let him that stands, take heed lest hee*

Rom. 3. 23.

Prov. 24. 16.

James 3. 2.

Rom. 3. 4.

1 Cor. 10. 12.

hee fall. Therefore there is at least a *Potentia*, a possibility of falling : And where either the foote is weake, or the way is slippery, we had need, *Custodire pedem, Take keepe of our feete.*

Secondly, hee that confesseth a God, confesseth also, that this God is good, true, pure, holy, and sincere : seeing to be God, must needs be, to be such ; What agreement (then) is there between light and darknesse ? between Christ and Belial ? between Heaven and Hell ? It was Plato's argument in this very kinde, (which was often used, even by the Christians also in their Church censures : *Kαθάς μὴ διεπέρασθαι τούτους* : That which is pure, may not be touched by that which is impure. Hence it was, that by the light of Nature amongst the Heathen ; some were secluded, and shut out from the services of some gods ; none being admitted but such, who were entred, and initiate : and amongst them, none might intermeddle, but such who had cleane hands. For, not to name their often *Inscriptions*, and expiatory *washings*, so zealous were they in some places, that in the *Egyptian Temples*, especially of *Isis*, all excrements of men and beasts were utterly forbidden. Hence (saith Plutarch) they used white linen garments for their Priests, to signify, that the greatest cleannessse or purity that man can have, is not sufficient for so pure a God. For, Behold, (saith Eliphaz.) he found no steadfastnesse in his Angels ; yea, the heavens and stars are not cleane in his sight : how much more then is man abominable, and filthy, that drinketh iniquity like water ? Job 15.15.

Thus, whatsoever the Heathen practise might be, I am sure their ground is good : Nay, their very practise,

Plato in Phædon. t. 67.

Tom. I. & apud Plutarch. de Isid. & Osirid.
fol. 352.

Synesius Epist.
57. & *Epist.*
137.

s Greg. Nazianzen. alibi Sæpius, &c.

Plut. de Isid.
& *Osirid.*

Job 15. 15.
25. 5, 6.

practise, (if we may believe Saint Cyril) is approved by God. For, whereas amongst the Egyptians no man might enter into their Idoll temples with shooes on his feete, because they were made of dead beasts skins; and therefore accounted a pollution: God at his first appearing to Moses in the bush; though hee had called him, yet bids him, Come not nearer; Put off thy shooes off thy feete, for the place where thou standest is holy ground.

Vide S. Cyril.
Alexand. ubi
infra.

The like we find commanded Joshua also, Josh. 5. 15. Thus God, to shew that hee would not be behinde the Heathen false gods, in exacting all due and possible Reverence, calls for it from Moses and Joshua, who both had scene this custome in Egypt, by a ceremony common, and well knowne unto them.

Exod. 3. 5.

^a Where obſtrues, I pray you, by the way, that (even by Gods warrant in commanding such an one) it is lawfull, and warrantable to ſe a Ceremony, taken even from Heathen and Idolaters. For that it was the custome amongst the Egyptians, wee neede not doubt it, ^b S. Cyril, who was Bishop of Alexandria, who lived amongst them, an eye-witnesſe, giving us the testimony. Besides, another foot-step of this custome I finde in Proclus the Philosopher, who (as ^c Marinus reports) Being to ſalute the Moone then riſing, put off his shooes from his feete, As also ^d Pythagoras long before put it among his precepts: ^e Arun-

^a S. Cyril. Hom.
28. Paschal.
fol. 28 2.

Vide eund. in
Glosby. lib. 2.
fol. 217.

Vide S. Epiph.
in Anecr. cap.

104. & post,
cap. 117. &
S. G. Nazia in
Pasch. Hom. 4 2.

^b Marin. in
Procl. vita p.

169. Gr.
^c Iamblich.

Protrept: in
Pythag. cap. 20:
Symb. 3. p. 132.
& 136.

Of Religious feare,

2 Tim. 2.19.

first it was. And if I may interpose mine owne conjecture, the *Holy Ghost* even in this my Text, aimeth at this *custome* among the Heathen, teaching us *Gentiles*, by a *Gentile custome*, as hee did both *Moses* and *Ioshua*; that *Every one that calleth on the Name of Christ, depart from all iniquity*, *2 Timoth. 2.* Take heede, even to his very feete, when hee entreth into the house of God: which is the third Proposition (wherewith also for brevity, I must shut up the fourth.)

Proposition III. & IV. That this Care, Heed, and Keepe, ought to be univer-
sal; to reach even to the most abject, and meanest part, even from the head to the foot: over the whole man, both body and soule: from this word *Pedem.*

What is here meant by the *Foote*, wee need not much question. All agree (in the first place) that as there is an *outward*, so there is also an *inward man*: and, as there are *feet of the Body*, so are there of the *Soule*, the *Affections*; So much the more truly *feet*, because by them, not onely the *Body* and bodily *feete*; but the *Soule* it selfe is moved and cartied. From these *feete of the Soule*, *Reverence*, &c. (if it be there) it goeth over and thorow the whole man; from the *Soule* to the *Body*, over all the body. It moveth even the *externall and outward foote*: If there be *love* and affection, the *foote* will be most willing, most ready to come: If *feare*, the *foote* will be reverent when it is come: If *zeale*, the *foote* will be carefull how it commeth: If *desire*; nothing will hinder the *foote*, but that it will come, it cannot be hindred, but that it must come: Therefore God is carefull, first to call for the *Heart*: *Prov. 23.26.*

Prov. 23.26.

for

for that bringeth all the rest: God must and will so be worshipped; with all thy heart, with all thy soule, with all thy might, and that with all thy minde, Mat.

Deut. 6.5.
Mat. 22.37.

22.37. Surely, if we minde it as we should, we can doe no lesse: the least carelessness in this kinde drawing aa heavie curse; For ~~curse~~ is he that doth the worke of the Lord negligently. And what is negligence, but want of the least care, want of the least respect? Our care therefore must be to avoide all sins, the sins of the head, the sins of the hand, the sins of the feet. Nay, if there be any sin so grownt into thy nature by custome, so that it becommeth as easie in use, or as deere in esteeme, as thy right-hand, or thy right-foot; yet thou must not own it selfe; thine hand offend thee, cut it off; If thine eye offend thee pluck it out; Nay, if thy sin be never so little, never so meane; if it be but pestilus, thy foot, thou must cast it from thee. Thus thy care must extend from head to foot; yea, ad pedem utramque, to both thy feet: otherwise, as a man, that bals on one foot, is as truly lame, as he that bals on both: So thy reverence, if it be but in part, what is it, but *halfe and lame?* This *Keape* therefore extends to both. Nay, if thou hast yet more feet, thou must take *keape* of them. The ancient *Oncirocriticks* tell us, that by the interpretation *hinc arcimini*: our feet are our Children, our Servants, our attendants, or whosoever are subject and inferiour to us: therefore this custodie must even extend to them. For this we have David's example, *Psal. 101.* There shall no deceiptfull person dwell in my house: he that talketh lies, shall not carry in my sight. For this we have ofwards resolu-

tion,

Of Religious feare,

Dion. Chrys.
λογιστὴς οὐκ
τῶν. Lucianus
in Toxari.

Exod. 20.10.
Olympiodorus
in locum.

Pedes sunt cor-
poris sensus, qui
ferunt nos ex-
tra nos: macu-
lantur in nobis:
Portat visus ad
mulierem, et ibi
maculatur: in-
diget lavari: au-
ditus ad detrac-
tionem: Gu-
stus ad crapu-
lam: & sic de
ceteris. Qui igi-
sur lavatus est
in Baptismo, &
post maculatus,
pedes istos la-
vari curet: ali-
ce cum Deo
partem non ha-
bet. Dixit enim
Petro, si non la-
vero te, no ha-
bebis partem
meū. Hug. de
Sand. vita.
Miscellan. lib. 2
Tit. 117.
Salonius in lo-
cum.
Prov. 33.26.

tion, I and my house will serve the Lord, 10th. 24.15. Thus thou must even for every servant have a due care, that they also serve and feare God. Nay, here is not all. It seemeth, rich and great men may have more feet: for by another Heathen they are ι'νασι, Wormes with many feet: and the Cythian in Lycian reckons his Cattell for his feet: the command therefore of this duty reacheth as low as these. As thou must take keepe of thy children and servants, that they doe honour God: so must thou also have custodiam, an eye to thy cattell, thine Oxe, and thine Asse, (Exod. 20.) that they dishonour him not: for they likewise are Pes tuus, thy externall and outward foot.

But especially (saith Olympiodorus) it is meant of the feet of the soule: Custodi anima tua pedem in omni opere tuo, cum, &c. Take heed (saith he) to the feet of thy soule, thy affections, in whatsoever thou art about, when thou entrest into the House of God. Nay, according to Saloniūs, Bishop of Vienna, This is, if not only, yet the chiefe and maine end of this command. This God calls for every where: Fili, da, &c. My Son, give me thy heart. And good reason for it; for the heart is that, which must custodire pedem, take heed and keep of thine outward feet: like the weights or springs in a Clocke, it sets all the rest a going.

And these affections of the heart are the feet of the soule: without these, as the body without the feet, every action falleth to the ground, being no longer able to stand or substaſt. If these be cleane or pure, the whole man is pure and cleane. This our Saviour teacheth us; that He that is washed, needeth

not

and Reverence in Gods House.

ii

not save to wash his feet only, but is cleane every whit. John 13.10.
And good reason for it. For,

I As the feet are the lowest parts of the Body :
so the affections are the lowest part of mans rational
Soule, being (as the Philosopher calls it) φυσις της ανθρωπινης ψυχης : a part unreasonable in it selfe, but
yet possible by this custodia, this care, this keepe, this
good take heed, to be made partaker thereof. With-
out this keepe it fareth with them, as with water af-
ter fire, returning to its owne nature, it groweth
more cold : so these without reasons custodia, retur-
ning to their owne bent, become more brutish. To
instance in either.

In the Irascible part ; Anger, if not moderated,
how furious is it, how beyond all measure unre-
asonable ? It is better to meet a Beare robbed of her
whelps, (saith the Wise man, Prov. 17.12.) than a Prov. 17.12.
foole in his folly.

In the concupiscent, (the other foot) Love (on the
contrary) how violent is it, how above all force
unresistable ! Amor sicut mors fortis est : Love, and
affection is as strong as death. Therefore God al-
so, Ut custodiat, to keepe them in and under, dealeth
with these two feet of the Soule, as we with the feet
of unruly Colts, or offending Malefactours : Hee
claps bolts, gives, shackles, and fettters upon them.
On the one, viz. the Irascible : Thou shalt not mur-
ther : Thou shalt not beare false witness against thy
neighbour. On the other, the Concupiscent : Thou
shalt not steale : Thou shalt not cover thy neighbours
House, nor his Wife, nor his Oxe, nor, &c. These
fettters upon these two feet, He puts into Reasons

C 2

Rule,

Prov. 17.12.

Avist. Etibic.

lib. 1.c. ult.

Prov. 17.12.

Avist. Etibic.
lib. 1.c. ult.
Prov. 17.12.

Rule; He giveth into the understandings hand, with
this charge here given: *Custodi pedem tuum, Take
heed to both these feet.*

Card. Cajetan.
in 13. Ioannis.

Levit. 1.9.

Philo lib. de
Vict. mis.

1 Cor. 7.31.

Luke 12.

James 1.27.

S. Bern. Ser. in
Can. Dom.
sol. 127.

In so As the feet being next the earth are most likely to be defiled, because of the dirt and filth they must needs passe through: So these two feet of the Soule require the more care, because (as Cajetan observeth) *torrentis se oportet maniscere officiis cibi, potus, rei familiaris, & similiam*: they must have to doe with these earthly performances of meat, drinke, apparrell, house-hold-government, and the like. For this cause in the Sacrifices of the old Law, Lev. 1. God wil have the inwards and feet especially washed, and so offered; to teach us (saith Philo) *το μηκετι θρασυρίζειν την γῆν, αλλαδιέποτεν*; that is, in the Apostles phrase; not to seeke the things that are below, but rather to have our conversation in Heaven. For as a man would *custodire pedem*, take heed for his feet, to keepe them as much as he can from the dirt, and wet he must needs passe through: so ought every man having to doe with the things of this world, take heed that he sink not in, that he set not his heart thereon. It is the Apostles counsell; *Use the world as if ye used it not*: and our Saviours aduise, Luke 12. Take no care for the things of this life, what you shall eat, or what you shall put on: but rather (as the Apostle S. James) Let it bee our care to keepe our selves unsotted of the world, James 1.27. True it is which S. Bernard deli-vereth: *Pedes anima affectiones, dum in hoc pulvere gradimur, ex toto mundo esse non possunt*: It can no wayes be, that the feet of our soule shoule be altogether kept cleane, whilst we are in the way: Nevertheless

it

it must be our care, to *keep them* as cleane as may be. And for the *filth* we have already gotten, we must, like them that will enter from the dirt into a curious swept roome, *απολινθανειν πατησιαν.* James 1. 22.
1.21. *Cast away all uncleanness; that so, like manerly and fit guests, we may enter into the House of God.*

And thus we are come to the second Generall part: the Person warned, Ingressurus, &c. In which there is a threefold reason implied, like a threefold-coard, to make us more wary.

The Person warned.

The first, *Ab objecto: Keape, take heed to thy selfe, but especially, custodi pedem, take heed to thy foot.*

The second, *A tempore, aut actione; custodi pedem tuum, &c. keape and take heed to thy foot alwayes; but especially cùm incedis, when thou goest.*

The third, *A loco, custodi, &c. Take heed to thy foot alwayes when thou goest; but principally, quum in Domum Domini, when thou goest into the House of God.*

From whence this last Proposition ariseth, consisting of these three degrees; viz.

That this Custody, care, &c. is then especially most necessary, when, &c. *Vide supra.* Proposition V.

It is reported of Chiron, Antaeus, Ganeus, that they were *invulnerable*; yet nevertheless they came to their end: and of Achilles it is storied above the rest, that he could no where be wounded, but in his feet: Which Fables teach us no other morall (saith Fulgentius,) but that the best of men have their faults

Fulgent. lib. 3.
Mytholog. c. de
Peleo.

Of Religious feare,

faults and slips. Thus the purest *Gold* hath its *drosse*: the clearest *Glasse* its *spots*: the fairest *Day* its *night*: and the brightest *Body* hath its *shadow*. And though hereafter the Saints, like the Sun and Moone, and those heavenly Bodies, shall shine in *glory*, *1 Cor. 15.*

42.

Mark 10.18.

Yet here together, with the Sun and Moone, they must suffer their *Eclipses*, to teach us all, that *There is none good but God alone.*

Thus the best Man at the best, is but like *Daniels Image*; though his *head* be of *gold*, yet his *feet* are part of *iron*, part of *clay*. I need not remember you of *Noahs drunkennesse*; *Lots incest*; *Abrahams lye*; *Davids murther*; *Peters denyall*. These sins were truly their *feet*. For as the *feet* are the basest parts of the body; so these were the basest actions of their lives: in these, as in their *feet*, they were all defiled; and whilst they were only thus, they were not cleane: For *whosoever shall keepe the whole Law, and yet faile but in one point, he is guilty of all*, *James 2.20.*

Good reason therefore for this *custodia*, even *quia pes.*

For the beginnings of sin are modest; *Satan* would but have *CHRIST* to fall downe to worship him, or to worke a needlesse *miracle*; for well he knoweth, that if he get but hold of the *foot*, he may possibly attaine to the *hand*, and so to the *head*, and so the *whole man* is his. These are *μαρτυρια διάβλου*: the *Divels method*: This is the order of sin, *Ephes. 4.14.* which, like a *Gangren*, creepeth from the *foot* to the *head*, over the *whole man*, both *body* and *soule*. For as there is a neerenes of parts; so is there of sins: for

James 2.20.

I.
Custodi Pe-
dem.
Ratio 1.
Mat. 4.

Ephes. 6.11.
4.14.

for lust, when it is conceived, bringeth forth sin; and sin when it is perfected, bringeth forth death. James 1.15.

James 1. 15.

Thus ones example is anothers excitement: the foot teacheth the hand to sin, either more, or more freely.

A pedibus didicere manus peccare protervt, saith the Poet.

Martialis.

The prevention therefore of all occasion of sin, was that which made the ancient Heathens bare and uncover their bodily feet; which some affirme to be the seat of lust: Hence that of the Philosopher, That the keeping of our feet coole and naked, abateth the lust and concupiscence of our flesh. This therefore teacheth us, how necessary even the bodies humiliation is, for our due and reverent preparation: viz. That we ought to subdue and keepe our bodies under by fasting; by abstaining from all worldly pleasures; from lustfull incitements; from pampering meats and drinke; from all incentive provocation. Thus the Primitive Christians being to receive the holy Eucharist, abstained from all manner of food; and from all company, even of their own lawfull Wives: For well they knew, the body not kept under, was nought else, but an unruly Colt, a disobedient Hand-maid, a treacherous inmate, even a *proscriptus, fugitive, and run-away servant,* (as Hesychius calls it:) and therefore lest it should run from God, had need, ut custodias, that thou shouldest keepe it in or under, even quia pes, because it is a foot.

But the next Reason is another bond to make this guard the stronger; *quum* or *quia incedis, when dis-*

Ratio. 2.

Orpheus. ap.
Fulgent. myth.
lib. 3. c. de Pe-
leo. & Pierius
Hierogl. b. 3 g. c.
47. Arist. Prob.
Sect. 4. Prob. 5.

Orpheus. ap.
Fulgent. myth.
lib. 3. c. de Pe-
leo. & Pierius
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Orpheus. ap.
Fulgent. myth.
lib. 3. c. de Pe-
leo. & Pierius
Hierogl. b. 3 g. c.
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Sect. 4. Prob. 5.

Orpheus. ap.
Fulgent. myth.
lib. 3. c. de Pe-
leo. & Pierius
Hierogl. b. 3 g. c.
47. Arist. Prob.
Sect. 4. Prob. 5.

thou goest, &c. The time of our going is the moment of our care: For whilst we sit or rest, our foot seldom takes hurt: if once we begin to go, our foot may slip, our bodies fall, and our selves miscarry. Yea far more requisite in these of our soule, our affections, than in our bodies feet, and that for a twofold reason. For,

In our bodily feet, neither our eyes may foresee our way; our care may prevent our danger; or a staffe may support our weaknesse. But in these feet of our soule, our affections, there is more certaine hazard, and more uncertaine helpe, where our greatest care we can possibly take, is not enough: *Cxviij. (saith the Apostle) See to it, have a care, take heed therefore that you walke ~~expedit~~, circumspetly, exactly, warily; not as fooles, but as wise.* All rashnesse is banished from God's service: it is no sudden worke: yea rather it is such a busynesse, that requireth our exactest care, our greatest attention, our best wits; nay Wisdome it selfe, but so go about it. It is observed by Physiognomists, that the most courageous, and discreet men, have not the speediest pace; but rather, a quiet, decent, and settled kinde of gate: whereas an hasty pace, is a certaine signe,

Arist. Ethic ad Nic. & Physiogn.

Adamant. Physiog. lib. 2. c. 28.

*1 Thess. 4. 12.
Rom. 13. 13.*

*ταχύπονος (saith Adamantius) of a rash, heady, foolish, and illiberal man. Surely howsoever, rashnesse is not so hurtfull in all other busynesse, as it is most dangerous in God's service, and the duties of Religion: Therefore, as men that goe advisedly to worke, we are commanded to walke decently and orderly, *εὐχρηστῶς*, with a comely pace, 1 Thess. 4. 12. and that with another caution, *εὐσεβεῖτε*, as*

as in the day time, when all men see us.

Rom. 13.13.

2 In our Bodily walking, that which for the most part may most likely trippe us, is some naturall and bodily substance, for the most part without life; such as are earth, wood, or stone, &c. But in our Spirituall walking before G o d, in the duties of Piety, and Religion, wee have many *stumbling blockes*, and those of different kindes; the more dangerous, because they are leſſe feene; more spirituall, and therefore leſſe discernable. For we wrestle not against flesh and bloud; but against Principalities, and Powers, against the Princes of the darkenesse of this world, against spirituall wickednesse, and those *evereagerious, in high places,* Ephes. 6.12. So that ten to one we can never get over so high, without a fall; or if we do, yet in so rough a way, we had need with those, that eat the Passover, Exod. 12. have both our staves in our hands, and our shoes on our feet; yea *woodes' deales, have our feete shod with the preparation of the Gospell of peace,* Ephes. 6.15.

Ephes. 6.12.

Exod. 12.11.

Ephes. 6.15.

Thus must thou be *quum incedis, when thou goest:*
At least, quum in Domum Dei, when thou goest in-
to the House of G o d : Which is the third, and
maine reason of our Reverence, and Preparation.
It is the precept and Symboll of Pythagoras, that
when we enter into the Temple to adore, serve, and wor-
ship; *μηδεποτι παντοκρόνος;* wee must not so much as
speake, or thinke of any worldly businesſe: and againe
in his second Symboll; *that we must not make God's*
service οἵτε τάξεσσον, a perfunctory, idle, and lazie
worke: that is, we must not turne into God's House,
as from our journey to an Inne, without any Reve-

3
In Domum
Dei.

Ratio 3.

Iamblich. Pre-
cept. Symb. 1.f.
131. & 134.

Idem ibid.
Symb. 2.f. 131.
& 135.

D reverence,

ibid. f. 135.

Iobus 4. 24.
In templo autem, &c. passim omnes sor-
didi ac flagiti-
os fine ullâ
penitus rever-
tentia sacri ho-
noris irrum-
punt. *Salvian.*
Maffit. lib. 3.
*de Gubernat.
Dei.*
Gen. 28. 16.

Gen. 12. 13. 15.

3 Pet. 1. 16.
Psal. 93. 5.

*S. Cyril. My-
tag. Catechet.*
3ta p. 544.
Liturg. S. Iaco.
p. 30.
Lit. S. Chrys.
65.
S. Basiliij 47.

rence, without any preparation. For (saith *Iamblichus*) it is apparent, that **G o d** being the Prince of the whole world, must have the principall respect, honour, and reverence done unto him: For **G o d** is a Spirit, and they that will worship Him, must worship Him in Spirit, and truth, *Iohn 4. 24.* And if this be true every where, then is it most true in the *Church*, a place consecrated, and set apart for the service and worship of **G o d**; even the place, where His honour dwelleth, *Psal. 26. 8.* *Iacob* (we see) having seene that Vision of the Angels ascending and descending, fall's out into a passionate exclamation: *Surely, the L o r d was in this place, and I was not aware:* And againe; *How fearefull is this place! this is no other but the House of G o d, and this is the gate of Heaven.* This respect made *Abraham*, wheresoever he talked with **G o d** (though but once) to build an *Altar*; as accounting that place ever after holy and sacred: So we reade: *Gen. 12. 13. and 15.* Chapters. For this *Moses* and *Joshua* are bid put off their shoes (as you heard already) to remember them, that the place, where they stood before **G o d**, was holy. For this cause must we also, that enter hither, bee holy as Hee is holy, *1 Pet. 1. 16.* because as the Prophet *David* confesseth, *Psal. 93. 5.* *Holinessse (ô L o r d) becommeth thy House for ever.* This was the reason, that in the Primitive *Church*, especially before the receiving of the blessed *Eucharist*, the *Deacon* stood up, and cryed with a loud voyce: *Ta ἅγια τοῦς ἀγίων: Holy things be to them, that are holy.* And even amongst the *Heathen* themselves (by the light of nature) before they began

and Reverence in Gods House.

began their Sacrifices, the Priest, first beholding the people round about him, demanded, τις τίλη; τις τίλη, who is here? &c. The people answering; πολλοὶ καλοί θεοί: many, but those only, that are good: Intimating, that if there were any there guilty to themselves of any soule offence, they should separate, and goe apart from the rest, as unworthy the view, and presence of such holy mysteries.

But what needs (will some say) such Reverence, such preparation, as though this place, or the duties here performed, being so holy, could not make us also holy?

To which I answer with our Saviour. *Vos fecistis*: It is most certaine, this House cannot sanctifie us; but we may defile, and pollute it: *Yee have made my House a den of thieves.* They have defiled my Sanctuary, &c. True it is, Temples, Altars, and Sanctuaries, even by humane lawes, have had the privileges of defending, and preserving the innocent from the hands of their pursuing enemies: but against our Spirituall adversaries, they are of no more force, then is a stately house, in the Poets judgement, able to defend the owner from a gout, or ague: for even here *sinne lyeth at the doore*, nay hither it enters; and rather hither then into any other place.

Because Satan is most busie in the House of God: Thus, Job 1. 6. *Satan stand's amongst the sonnes of God.* And 1 King. 22. He is a false witness in the mouth of the Prophets. So true is that Proverbe, Where God hath His Church, the Devil hath his chappell: According to that story of the saint

Objection.

Matth. 21.13.
Answ.

Ezek. 23.38.

* Qui domo Dei non utitur ad Orationis Domum, is eō devenit ut speluncam latronum efficiat eam Fr. Junius lib. 1. PARALL. 38.

* Horace. Non domus, aut fūdus; non aris aceruus, &c.

I.
Job 1. 6.
1 King. 22. 22.

Of Religious fears,

in the Legend, who for one Devill in the Market-place, and him altogether idle, saw ten thousand in the Church very busie at every mans elbow: and surely, had we that gift, which (Neubrigentius saith) one Ketell had (at Farneham in Yorkshire) of seeing and beholding the Divels where they are: doubtlesse we would confess Empedocles his position to be most true; *μεταξεις των δαιμονων: that this aire, and place, where we are now assembled, hath thousands of Devils and commanded spirits, all busie about us, to see if they can by any meanes divert us from God, and goodness, and turne away our minds from that service we come here about.*

2 Were it so, that Satan were kept out, yet even with us there entreth sinne and corruption enough, to make us unfit for God: For every one beareth about with him the *Body of sin*, as the Apostle calls it: And such a *Body* it is, where the *whole head is sick, and the whole heart is heavie, even from the sole of the foot to the crowne of the head, there is nothing whole*. No marvell therefore, if God jealous of his honour command a *Brazen laver* to be put betweene the Tabernacle of the Congregation, and the Altar, for Aaron and his Sons to wash their hands and their feet, *Nec moriantur, lest they dye, Exo. 30: This did they doe twice a day, signifying (saith R. Maurus) the laver of repentance, w^{ch} we have alwayes need of: Maximè autem cum mysteriis cœlestibus ministeriori appropiamus. For this cause, our Church imitating the ancient formes, hath put the *Examen* or *confession of sins* in the first place; as it were a striking off the dirt from off our feet, as soone as ere*

we

Gulielm. New-
brigeos. hist. de
Rev. Angl. lib.
3. cap. 21. p. 1.
Empedocles
ap. Plutarch.

Rom. 6. 6.

Isay 1. 5. 6.

Exod. 30. 20.
Rab. Maurus
in Exod. lib. 4.
c. 12. p. 719.

we enter. And because without Gods grace we can do nothing, as also the Devil is then most ready to hinder us, when we are most desirously bent to serve and praise God, those short Antiphonaries are set in the next place, which anciently were used by the religious of Egypt, and are found in the beginning of the ancient Liturgies, as also in the Jewish more ancient Service : *O Lord open thou our lips. O Lord make haste to helpe us. O Lord make speed to save us.* And lastly, because notwithstanding Gods grace given, we are ready to reject it, and cast it off by our irreverence, and neglect : That fearefull example of the Jewes rebellion, and backsliding, is set before us in the 95. Psalme, as also our selves are stirred up (by the way of an introit) to a reverent manner and gesture in praying God : *O come let us worship, and fall downe, and kneele before the Lord our Maker.* Of this the Primitive Christians were put in minde, as by the same Psalme, so also by those often acclamations of the Deacon, *Oremus :* *Attenti simus, &c.* And we by these of, *Praise the Lord. Let us pray.*

And doubtlesse if we marke it ; by this care of our foot, the reverence of our foot is also especially intended.

For first, it is a Rule of all Divines in the interpreting of Scripture ; That where the *literall* sense will stand, there we must stand to it ; we may not vary : Here therefore we must cleave close to the letter, as also in that other Text to the same purpose, *Phil. 2. 10. That at the Name of Iesus every knee shall bow, &c.*

Vid. Cassian.
coll. 40. s. 10. &
P. Lombard. lib.
Ps. 69. Vid. Bon-
narium. de hoc
rit. Canon. c. 30.
Vid. Hug. Vict.
De Eccles. offic.
lib. 2. cap. 1. &
Gemmam ani-
mæ. De Antiq.
Ritu Miss. lib. 2
cap. 1. & 18. &
Amalarium
Fortun. De Or-
din. Antiphon.
in Prol. f. 504.
Auct. BB. PP.
Psal. 95. 6.

Phil. 2. 10.

2

Againe, it is another Rule in Reason, and good Logick; That where the greater is commanded, the lesser is included. If God call for the soule, much more doth he call for that, which hath its being, and motion from the soule; the body: If he command the reverence of the whole man, we doubt not, but he requireth the reverence of every part: For as the body cannot move without the soule; so God enjoyning us the reverence, and affectionate care, and keepe of the soule in his service; requireth every motion of each part of the body, agreeable thereunto. There is no doubt (will any say) but God requireth the reverence of the heart, the foot of the soule: therefore there is no doubt (will I say) that God requireth the reverence of the feet of the body; and that the motion of the one be agreeable to the affection of the other: and this he doth here expressly.

3

Againe, the name here used argueth this reverence. It is God's House, Βασιλική, Κυριακή, (Beth Elohim) as the Mother Church called it, and we from it, Chyrch, that is, The Palace of the great King. And shall we not performe that reverence hereto God, which we do to any King; to every King? Nay, shall we doe more reverence in the Court of an earthly mortall King, than in the Courts of the everlasting King of Kings?

4

Againe, the word, that followeth, implyeth it: For it is εἰπε i. e. Come neere, or approach in good order: a word borrowed from the March of Soldiers, which, if not in good order, (ye know) what danger followeth: This care, or keeping of our

foot

foot is showne in our orderly, and reverent comming
meepe.

Againe, the very part concerning which ; and the phrase commanding here used, plainly averreth it : For the *foot* is that part, whereby (of all others) we testifie our *reverence*, and our *obedience* to our *Superiours*: and that we testifie by no means so much, as by the *keeping in*, or *keeping back* of this very member, *the foot* : for by the *reverent moving*, or *bowing*, or as it were *keeping in* of our *foot*, wee testifie our *duty*, *reverence*, *respect*, *honour*, and *worship* to our *superiours*: Therefore, whilst *God calleth for thy foot*, he calleth for thy *reverence* by thy *foot*. For thy *reverence*, when thou entrest ; for this is the *House of God*, and this is the *Gate of Heaven* : For thy *reverence* when thou prayest in it ; for we must *worship*, and fall *downe*, and *kneele before the Lord our Maker*. It is *Nilus his precept* : *When thou art in the Church, be not lifted up ; behave not thy selfe proudly*. For they that stand before the King, dare not laugh, or looke big. So the poor Publican stood afar off, (where standing afar, is put for a reverent, awefull, and submissive prostration :) *Mary Magdalen fell downe at our Saviours feet* : and so did *David*, when he prayed, *Psal. 5.7.* *I will come into thy House in the multitude of thy mercies* ; and in feare will I worship toward thy holy *Temple* : as also the *2 Sam. 7.18. Who am I (O Lord) and what is my Fathers House, that thou hast brought mee hitherto ?* Thus these holy men fell downe at Christ's feet ; and good reason for it : For as the feet are naturally inferiour to the head; being therefore

*Psal. 95.6.
Nilus Ep. Ad-
mon. 130.*

Psal. 5.7.

2 Sam. 7.18.

fore placed and put under it : So are we to Christ. For *Hee* is our *Head*, and wee are *His members*, *Ephes.5.23.*

30.

6

*V. S. Epiphan.
Phyisog.c.12.*

7

Ephes.3.14.

*S. Basilius de
Spir.Sanct.c.27
Notandum id,
quod de preci-
bus omnibus.
Hugo. Victor.
Picces (ait) e
persona eorum
dicuntur, qui
quotidie cadut,
& nituntur re-
surgere per pœ-
nitentia. Hugo.
de San.Vict.de
Eccles.ofic.l.2.
cap. 1.*

But besides, as the respect wee have to Christ, bindeth us to this reverence ; so the respect wee should have to our sins. They say of the *Peacock*, That after he hath swolne himselfe with the glorious shew of his goodly feathers, he is presently dejected with the bare sight of his ugly *feet*: so should we at the sight of our sinnes, which are our *black feet*, humble and cast downe our selves, &c.

Moreover, as the remembrance of our sins ; so the remembrance of that, which is due to our sins ; as also of that *duty* we come here about : it is to *pray*, and to *confesse* our sins ; but the proper gesture of *prayer*, is *kneeling*, *prostration* : Therefore (saith the *Apostle*) *I bow my knees daily to the Father of our Lord Iesus Christ, &c.* The very remembrance of this, should make us *bow* at the doore: but when we *pray*, and confesse our sins and miserable condition, what gesture can be fitter, than that which is the most liveliest expresse confession of the most wretched condition ? It is *S. Basils* observation ; That by falling to the ground in *prayer*, and rising againe after *prayer*, we doeshew, that by *sin* we are fallen to the earth ; and are by the only love of our *Maker and Creator*, raised toward *Heaven* againe : By the one wee confesse, that our *sin* is the cause of the earths, and of our owne *curse*, of our own death ; that for it we justly are earth, and to earth shall returne againe : By this, we acknowledge with *Abraham* our Father, that we are but *dust and ashes*, and worthily deserve

a worser, and a lower death ; but by the other, we confess our hope of a better Resurrection, and standing up : when by Gods love, and Christs merits, we shall be able to stand at the last day.

Againe, it is the Apostles precept, that we should teach and admonish one another, in Psalmes, and Hymnes, and spirituall songs. How do the faithfull admonish one another by singing Psalmes ? &c. Is it not by that cheerefulness ? by that devotion they see in one another ? So, doth not the reverent entrance of one that entreth, as he should, stir up the fainting devotion of them that pray ? Doth not the devout kneeling of those that are about us, put us also in minde of the duty, and earnestnesse of our prayers, we are about ? And so, whereas the Priest preacheth to the ~~ear~~ onely, every one in this his devotion, and by his example (which is most forceable) preacheth to each others eye.

Againe, this bodily reverence, as it addeth heat of devotion to others ; so it is truly an incentive of devotion to ourselves : for the body, as it receiveth life and motion from the soule ; so it returneth also a further life by motion to it againe : as strings touched in the same instrument, move one another ; or as the bodies warmth warmes ther cloathes, which reciprocally preserve, and returne the bodies warmth againe.

Moreover, is it not a testification of Gods presence ? Is it not an acknowledgement of that faith is in thee, concerning the same ? Why doest thou (saith S. James) boast of thy faith, why talkest thou of prayer, the act of faith ! Shew me thy faith by thy

*Vid. Vitruvium
Archit. lib. 13.
c. 1 & Cardan.
de subtilitate. lib.*

workes, and thy *prayer* by thy *reverence*. We use to say, *Ex pede Herculem*: and it is the conclusion of exact Naturalists, That by the length of the foot, the length and dimensions of the whole *body* may be

11. discovered: sure I am, the *foot* of the *soule* may be knowne by the *foot* of the *body*; and it is then a signe men have *reverence* in their *hearts*, when they shew it in their *feet*.

11.

Exod. 20. 5.

Deut. 6. 13.

Deut. 6. 5.

12.

Rev. 4. 10.

But againe, is it not *God's* expresse command, *Exod. 20. 5.* *Thou shalt not bow downe thy selfe to them, nor serve them?* and *Deut. 6. 13.* *Thou shalt feare the Lord thy God, and serve him.* *Feare*, from the *soule*; an expression of this *feare*, in the reverent service of the *body*. And is not all this, that which *God* commanded before at the 6th Verse.

I am ashamed, we should need to use so many words, for so necessary a duty; the necessity whereof we shall better discerne, if we consider that the very *Saints* and *Angels* in *Heaven* use the same. For do not they, (*Apoc. 4. 10.*) *fall downe, and worship, and cast their Crownes before the Throne?* Can any thing by them used, be idle, or needless, or superfluous? Nay rather, is it not our *prayer*, and should it not be our *desire*, that we should so serve *God*, as they doe? that *His will be so done by us, as by them it is?* The Church, (beloved) what is it but *Heaven upon Earth?* Therefore the rule of her actions can she draw from no place better, then from thence.

Sure I am, it was the care and reverence of those first Christians, truly to *keepe their feet, when they went into the House of God:* this made them, at their

their entrance into their Churches, humbly bend and bow themselves in a most reverent, and awefull manner toward the upper and Easterne part of the Church?

And the same lowly demeanour was used by their Bishops, Priests, and Deacons, as often as they were occasioned to passe either to, or fro. These they then called ~~deorum inuenientia~~. The same are at this day by the Easterne, and Orientall Christians, now by another name called ~~Misericordia~~, as humble expressions of their devoutest submission and re-pentance.

In like manner, the Westerne Church had the like care and keepe of theirs. *Ad domos statim dominicas* (saith Salvian) *currimus, corpora humili- nimus.* Their feet were ready to run thither: and no sooner there, but downe they were there: and if it chanced any came after prayers begun, in the time of reading, (S. Isidors Rule was observed;) first to adore, and then to listen and fall in with the rest. Thus this duty was duly by them performed, as it was strictly by God commanded. *Take heed, or keepe thy foot, when thou entrest into the House of God.*

But what? will some say: If God be so carefull for the reverence of the foot; surely is he not much more carefull for the reverence of the Head? If he be so carefull, for the service of the meanest part; he will be much more to have it in the best manner from the best member. If he be so strict for our reverence when we enter; he will be much more for our reverence, when we offer, praise, or pray

*Vid. Liturg. S.
Iac. Basil. Chry.
soft. Petri, &
Marci, &c.
Vid. Eucholog.
& Horolog.
Gracorum pas-
sim.*

*Salvian de gu-
bern. Dei lib. 6.
p. 237. & Rit.*

*S. Isidor. Hisp.
lib. 1. de Eccles.
Offic. c. 10.
R. Maur. de in-
stitut. cleric. l. 2.
c. 52.*

unto him. And so he is: I pray you reade but the
1 Cor. 1,2,3. &c. Verſes.

I need not (I hope) remember you, what (the last time I was here) I observed upon this, both from the Easterne, and Westerne practife: What the *Apostle* commands; what they did then, let us doe now. I will but remember you, what our *Holy Mother*, the Church of *England* commands, *Can. 18.*

*Vid. Can. &
conſtitut. Eccleſiaſt. Angl. Can. 98.*

1 Sam. 2.25.

Verſ. 30.

Gen. chap. 12.

*13.
15.*

It sufficeth (Beloved) that heretofore we have ſerved God after our owne will-worſhip; after our own luſts and pleaſures, (if that may be accounted ſervice) Let us now for the time to come, come as we ought to come. Let us remember Eli his ſpeech, though a remiſſe one, to his ſons: *If one man ſin againſt another, the Judge ſhall judge him; but if a man ſin againſt the Lord, who ſhall intreat for him?* As alſo that severer ſpeech of the man of God to Eli, *V. 30.* *Them that honour me, I will honour, and they that deſpise me ſhall be lightly eſteemed;* ſaith the Lord God of Israel. Let us recount, when we come hither, that we come for Gods worſhip; and ſhall wee not worſhip him as he would have us, as he commands us? Let us remember, that whither we come, it is the *House of God*, Βαπτιſμ, Kuſtum, and ſhall we not do it that reverence, we doe to the Kings Chamber! Let us, that come, remember, that God made the *whole man*, and ſhall we render a peece, or a part only to him, that made us all? that requireth all? You have heard, how Abraham the Father of the *faithfull*, in every place where God appeared, though but once, buiſt him an *Altar*; held the place holy and conſecrate: and doe not we desire to be the ſons of holy

holy *Abraham*? You may remember Jacobs example in the like kinde; how reverently he spake and thought of that place, where God appeared: surely, *The Lord was in this place, and I was not aware.* Gen. 28, 16. (Mark that,) What would he have done? How reverent would he have beeene, had he knowne God had beeene there! His words shew in what respect he held it: *How fearfull is this place? This is no other than the House of God, and this is the Gate of Heaven.* Vers. 17.

Moses and *Joshua* (as you have heard) are bid put off their shooes from their feet, because the place where they stood, was holy, Exodus 3. *Joshua* 5. *Acts* 7. Nay the *Turkes*, *Iewes*, and *Heathen* shall rise up against us, for our want of reverence: For this very thing commanded *Moses* and *Joshua*, is performed by the *Turkes* even at this day, as oft as they enter into their *Moschits*: as also the *Iewish* Priests in all their Sacrifices still observe the same, as learned *Drusius* hath observed out of *Moses Gerundensis*. The same is still done also at this day by most of the Easterne Nations of the World. And is it not an eternall shame, and reproach to us, in so great a light above all others, after so much and long preaching, not to performe or retaine any, the most necessary reverence in our Churches; when all those Nations in lesse knowledge, in dimmer light, with no instructor, after so long a time, almost four thousand yeeres, doe still performe, notwithstanding to their *no Gods*, a most troublesome and irkesome reverence? Is it not a shame, that after so long a

Lavaterus in
Josh. 5. 15.

Io. Drusius in
*Com. in locum.
Josh.*

time, such as they still continue to do so much, and we still continue to do so little? O tell it not in Gath! publish it not in the streets of Askelon! &c. Is it not strange which S. Augustine reporteth: That the Heathen (though conquerors) so much respected the Christian Churches; and doe wee so lightly reckon of them; nay, of Gods reverence in them? O dismal decay of Christianity! O Apostatising fall! O backsliding generation! But I refraine my selfe: I have said enough: only let me say for a conclusion;

That if we be men; (me thinks) we would heare the voice of Nature, that teacheth this reverence to the Heathen her children. If Christian men, let us heare the voice of God, and Scripture, which requireth it of us.

Let us heare the voice of God our Father, who commands it.

Let us obey the Church our Mother, who enjoyneth it.

Let us follow those first, and true Christians, that practised it: or if not them,

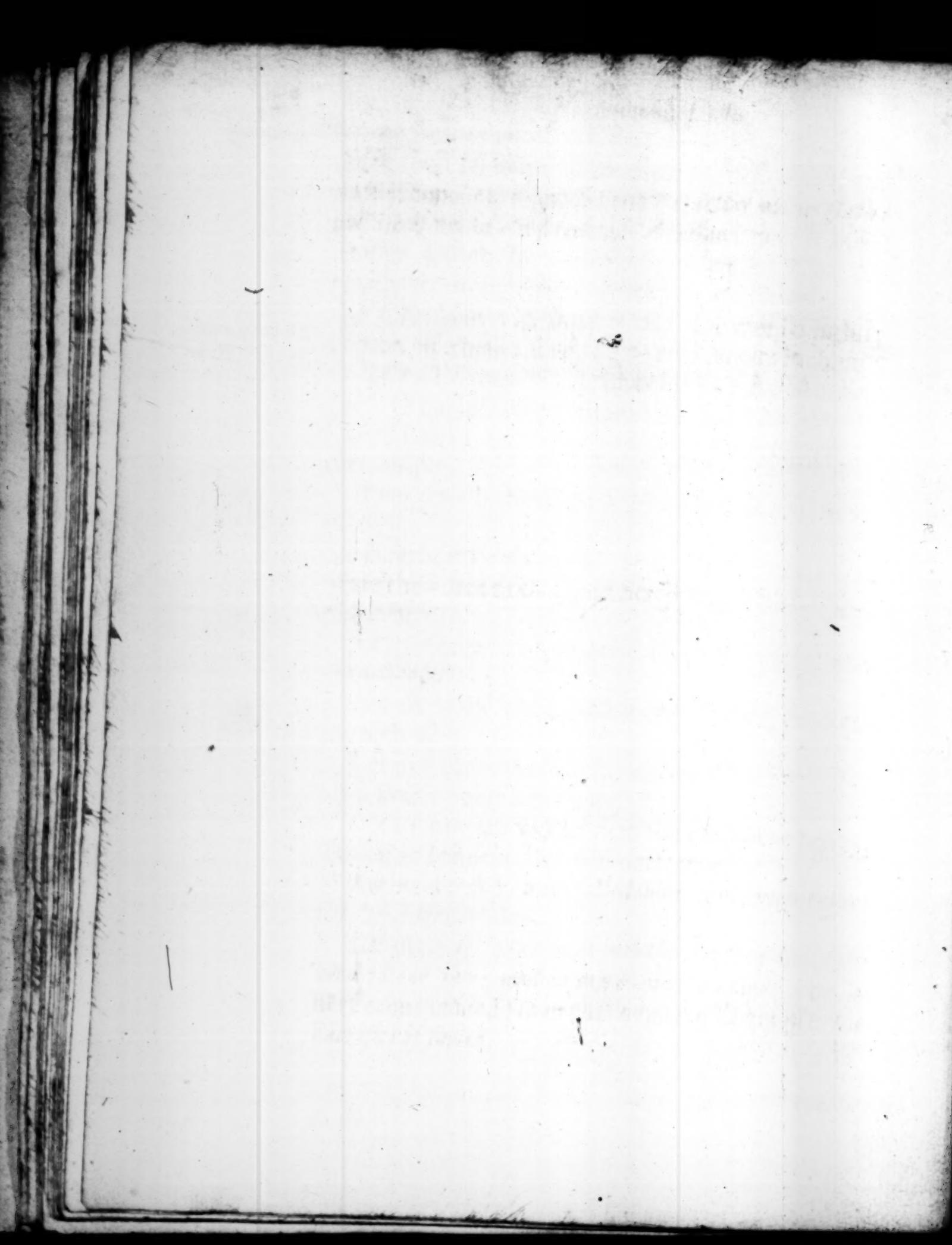
Let us not be worse than the Heathen, Jewes, Turks, or Infidels, that still performe it.

Let us worship, and fall downe, and kneele before the Lord our Maker.

Let us, as oft as we enter into the House of God, take heed to our feet; and be more ready to heare (what is here commanded) then (as the many do) to offer the sacrifice of fooles.

FINIS.

THE





THE SECOND
S E R M O N
 OF THE SVBORDI-
 NATION OF CHVRCH
 Duties, chiefly in reference
 to the People.

E C C L E S . 5 . 1 .

*And be more ready to heare, then to give the Sacrifice
 of fooles : For they consider (or know) not, that
 they doe evill.*

THIS Chapter most fully noteth the vanities, follies, and wickednesses committed ordinarily in G O D s divine Service ; as our holy Mother Church in the contents of the Chapter hath most rightly observed. Such follies, as either de-

F

clare

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clare men to be ¹ Ignorant fooles, that do them ; because they know not other, or better : or else ² Wilfull fooles, that when they may and doe know better, yet notwithstanding are still such, as will not consider that they doe evill. With the former we have here to doe, to teach them knowledge ; to let them know, how, and what they should doe : how they should enter : how they should heare : how they should pray : how they should offer : &c. With the latter (though least with them, yet with them) we have here also to doe, to convince them, and to let them know, they doe not as they ought to doe ; namely, that their entring, their hearing, their praying, their offering, (if any such there be) are not any pleasing and acceptable Sacrifice unto G o d ; but truly and indeed (as they are here termed) the Sacrifice of fooles. And indeed, the Text, though it speaketh of the latter, that they know not that they doe evill : yet, because they will not know, it speakes onely to the former ; Take thou heede to thy foot, when &c.

For them, which will not know, (for such are these Scripture-fooles) which have ears, and heare not : which heare not, nor understand, Matth. 13. 13.

Matth. 13. 13. which are willingly ignorant. *2 Pet. 3. 5.* which (as it is, *Prov. 1. 8.*) will neither heare the instruction of (G o d) their Father, nor the Law of (the Church) their Mother : For them I have nothing, but with the Apostle, *1 Cor. 14. 38.* Hee that is ignorant, let him be ignorant still : nay, *ἀγνῶν*; as we may reade it with the vulgar; *Qui ignorat, ignorabitur*; Hee that will not know, shall not bee knowne.

As

As here they say unto G o d. (Job 21.14.) De- Job 21.14.
part from us, we will not the knowledge of thy wayes:
So G o d will say to them, (Matth. 7. 23.) Mattb. 7.23.
Nescio vos, I know you not; I never knew you: De- 23.44.
part from me, (all, ye fooles,) all ye workers of ini- Luke 13.26.
quity. 27.

But we hope better things of you: and therefore now (by G o d's favour, and grace) undertake to shew you the follies of wicked, and ungodly fooles; that seeing we cannot mend them, we may amend our selves by them.

The first folly, and vanity of fooles, that doe evill, is; That they have no affection, or desire to come; no care, or religious reverence in comming; that they come out of custome, or feare; rather then out of conscience, and in the feare of G o d. And when they are come, they carry themselves neither according to feare, nor conscience. These are taxed in the first words; Take heed to thy foote, &c.

There are two more follies noted in this verse, one more in the second, and another in the fourth: Those in this verse, are either in hearing, or in offering: Or according to the threefold end of the House of G o d: the first is, in that, which is first after our due entring, hearing: the second is, in that, which is the end of all our hearing, prayer; the third is, in that, which is the end of our Prayer; Sacrifice, and offering.

And indeed this Text is, as an exhortation to the Iewes, and all the Church of God for their intire, and perfect obedience: So a Prophecy also, that the Iewish Sacrifices should cease, and that in stead

Esa.56.7.

Mal. 1.11.

Deu.18.18.
Act 3.21,22.
7.37, 19.

Act 3.23.

of them, in God's House, being proclaimed the house of Prayer, to all Nations, Prayer, and other Christian Sacrifice should succeed, according to that of Malachi the 1. 11. *From the rising up of the Sunne unto the going downe of the same, my name shall be great among the Gentiles; and in every place incense shall bee offered unto my Name, and a pure offering.*

This not onely the context sheweth, in the following verse; where God's will is layd down concerning publike Prayer, the true Christian Sacrifice; but also the Text most plainly: For, whereas we reade, *be more ready to heare;* the Hebrew hath *וְקָרֵיב לִשְׁמֵךְ*; the Septuagint Greek, *ἴγγε τῷ
αὐτῷ*, the old Latin vulgar, *Appropinquant audias,* *Come neare, that thou maist heare:* plainly implying, that the Iewes, if they would heare, that is, obey indeed; (for so the word here also signifieth) must yet come *nearer to heare*; and that, besides Moses, another also was yet to bee heard, namely Christ Iesus the promised Messias, the Saviour of the World, Emmanuel, God with us, that great Prophet; He that was to come, &c. of whom even Moses had fully foretold, Dent. 18.18. *A Prophet shall the Lord your God raise you up of your brethren, like unto me, Him shall you heare in all things, whatsoever hee shall say unto you. And it shall come to passe, that whosoever will not hearken unto the words, that he shall speake in my name; I will require it of him:* or as S. Peter repeateth it: *That soule shall be destroyed from among the people. To heare him, was to come neare to heare.*

But

But this Precept being disobeyed, the Prophecy is fulfilled, and now is become an *History*, teaching us, and all succeeding Generations, both ¹ who these *fooles* are, namely, such as with the *Jewes* will not *heare*, who will not know that they do *evill*; as also ² to beware of their *folly*, and *disobedience* by their fall, and punishment.

Both are here set downe in the Text: 1. Their *wilfull error*. 2. Their *shamefull punishment*.

In the Error, we consider; 1. The *Persons*; They are meere *fooles*. 2. Their *Number*; they are *many*, ¹ Because a whole Nation, many Nations; many Generations: ² Many *Fooles*; because many wayes *fooles*: *fooles* in *entring*; *fooles* in *be-
ring*; *fooles* in *praying*; *fooles* in *sacrificing* and *offe-
ring*: every way, any way, *fooles*. 3. The *Reason of
this folly*; *Faciunt malum, They do that which is evill*.
4. The *Ground of this reason*. ¹ *Privative*; their *Ig-
norance*, their *wilfull ignorance*; *Nesciunt, They
know not*, they will not know, nor consider, that
they doe evill. ² *Positive*; their *ill performance*: *They
doe but, Dare sacrificium*; they doe not offer, they
will not: they doe but *Give Sacrifice*: This is their
error, their *folly*.

And to this their sin, their *punishment* (as Justice requires) is answerable.

1 They will be *fooles*, and therefore they shall be *fooles*: they will not *heare God's Prophet*; and therefore *God* bidst his Prophet, *Esay 6.9. Go tell this people; Heare ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears hearie, and shut their eyes*:

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lest they see with their eyes, and heare with their eares, and understand with their heart, and convert, and bee healed. As they will not heare the Son of God: so they shall not heare the Son of God: Therefore (saith our Saviour) speake I unto them in Parables; because they seeing see not; and hearing they heare not, nor understand, Mat. 13.13. Mark 4.12. &c.

*Mat. 13.13.
Mark 4.12.
Luke 8.10.
John 3.2.40.*

*Acts 13.46.
28.27.
28.
Acts 28.27,
28.*

2 As they did reject the Word of God by his Apostles; so God by his Apostles did reject them: Paul and Barnabas; to the Jewes at Antioch; it was necessary that the word of God should first have beeene spoken unto you: but seeing you put it from you, and judge your selves unworthy of everlasting life; loe, we turne unto the Gentiles: and Acts 28. the Apostle Saint Paul repeating the Prophet Esay's words to other Jewes at Rome; tells them plainly the cause: Therefore be this knowne unto you (that will know nothing else) that the salvation of God is sent unto the Gentiles, and they will heare it. Mark; they will heare it; God grant we may. Take thou heed how thou entrest; take heed how thou hearest, &c. As for them, they are fooles; I have nothing to do with them; only take thou heed.

*Luke 12.20.
Luke 16.19.
Mat. 3.7.*

3 As they will not know God; so God will not know them: he turneth his back upon them; though he speak of them, yet he will not so much as once speake to them: (he speakest to another) only of them, as of the Rich man (Luke 12.) that he is a Foole; or of the other (Luke the 16.) that he was a Glutton: or as of the Pharisees, that they were Vipers, (Mar. 3.7.)

4 As they loved darknesse rather than light; so they

they shall have darknesse for light : Egyptian
darknesse here ; everlasting, endlesse, utter darknesse
hereafter : *καὶ τὸ σκοτόν*.

Mat. 23.13.

- 1 They wil not know what to do as they shold do.
- 2 Though they do know, yet they know not to do it.
- 3 They do evill ; because they know not what it is
to doe it ; namely, how fearefull a thing it is ; how
their wilfull ignorance draweth on wofull venge-
ance : & their *evil of sin* is accompanied with the *evil*
of punishment ; their *evill doing*, with *evill suffering*.

5 (For one more punishment is there in this
Text, that) though their name be forgotten, their
memory, as their bodies, rotten : yet it shall alwayes
be remembred, as by God, to reward them ; so by
us, to beware by them : it must never be forgotten,
that they *have done evill*. This must stand like *Lots*
Wives Pillar, or *Sodomes ashes* ; to teach us, that
come after ; that we should not be, as they were,
fooles ; that we must not do, as they did, evill. *Jeru-*
salems destruction, and the *Iewes dispersion* over
the face of the earth amongst us *Gentiles*, must
warne all the *Gentiles*, must teach thee how thou
must enter into the *House of God* ; how thou must
heare the *Word of God* ; how thou must call on the
Name of God.

In the Name of God (beloved) let that voice of
the Holy Ghost in the 95. Psalme, be written upon
the doore-posts of our hearts, never to be forgotten.
To day if ye will heare his voice, harden not your hearts,
as in the provocation, in the day of temptation in the
Wildernesse : when your Fathers tempted me, and pro-
ved me, and saw my workes. And as in my Text, so

Psal. 95.7.
Heb. 3.7.

Vers. 7,
8,
9,

10.

there, their folly is recorded : *Forty yeeres long was I grieved with this generation, and said ; It is a people that doe erre in their hearts, they have not knowne my wayes :* And their punishment ; *Wherefore I sware in my wrath, they should not enter into my rest.* This story the Apostle alluding to, (I Cor. 10.) tells us ; It was written for our admonition. And more plainly in the Epistle to the Hebrews, repeating this Psalme, where this story is written, applyeth it to the Christian Church ; whence this Psalme in the Church of God hath beene used by the Church of God in all ages; for an Introit Psalme, to put us in mind, ¹ how we should enter into the House of God, in the 6. Vers. *O come let us, &c.* ² How we should offer, Vers. 1. *O come let us sing unto the Lord, Let us heartily rejoice in the strength of our salvation : Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalmes : for the Lord our God is a great God, &c.* ³ How we should heare, and come neere to heare, Vers. 7, 8. *To day if ye will heare his voice, harden not your hearts, &c.*

The Text agreeth with the Psalme. Both of them teaching us our duty.

First, by Precept, for entring, bearing, and offering.

Secondly, by the contrary Errour; that they do erre in their hearts, and are but fooles that do otherwise.

Thirdly, by the fearefull punishment, that followeth their folly ; *They shall not enter into his rest ; they shall bee as they will be, fooles ; God will not know them, that will not know him : They shall not enter into Gods joy and rest, who are so careless to enter into Gods House ; so careless of their behaviour in Gods House.* And

1

2

3

Heb. 3.18.

And indeed, both the *Manner* and *Order*, to be used in Gods divine service, and worship, is here set downe.

*The Divi-
sion.*

1 The *Manner*, 1 how we must enter, 2 how we must heare, 3 how we must offer, and 4 how we must come neere to heare.

2 The *Order*, that, as we must first enter, before we heare, so we must heare, before we can offer, pray, or praise God, as we should.

From both these (the *Manner* and the *Order*) We for better order sake, will digest all our duty, into these three Propositions.

First, [That we must first (after our due entring) heare.] *Proposition I.*

Secondly, [That in the *House of God*, we must heare the *Word of God*.] *II.*

Thirdly, [That we must not only heare Gods Word; but we must also offer unto God. And,

That we may offer, as we should, We must come neere to heare.] *III.*

And here (Beloved) the better to shew you these particular duties, we will do, as Mariners oft-times, in describing dangerous Coasts; shew you where others heretofore have made shipwracke, where others have committed folly; that you may avoide their sin, and so escape their punishment.

First, for the first Proposition, or Observation; That after thy due entring, thou must heare first, *Proposition I.*
Take heed so by foot how thou entrest. *Duly enter.*

And even here some are so ready for hearing,

Guined molles chas.

that they skip over the duty of *entr'ing*, Take heed to thy foot, &c. They are perswaded comming late, (for so they please to come, not till the Sermon begin, that they may be sure there be nothing but *bearing*;) then if they come, (for come they will not, unlesse they may *beare*;) and no hearing, if no Sermon:) when they come thus late, they hold it (I say) unlawfull, nay, superstitious to fall downe on their knees, to offer any prayer unto God: the reason, say they, is in my Text; because forsooth, they are commanded to be *more ready to heare*, than to offer the *Sacrifice of fooles*. Miserable men, according to the old Proverbe, *σις χριστοι μωροι*; thrice fooles: for so many times, for such, are they condemned, even in this Text they cite.

I For their late *entr'ing*: for *bearing* being their timeliest exercise, they are commanded to be ready to *heare*, that is, to make haste to the House of God, to be swift to heare the Word of God; to be as diligent in Gods service, as the *Centurions Servants* were in his, Mat. 8. When he bids come, to come, and not to go from hence, till he biddeth us go. It is the Law of our Church in the 18. Canon, That no man depart out of the Church, during the time of Service and Sermon.

And it was the ancient custome of the first and ancient Church. Cassian tells us, that they which came after the first Psalme was begun, were subject to censure. And the Councell of Agathia, with diverse others; That they that were too ready to depart from *bearing*, should be alike censured: thou must make haste, and be ready to heare; not over ready to depart from hearing.

The

Io. Cassianus
Instit. I. 3. c 7.
& li. 4. c. 16.
Concil. Agathen. Can. 47.
Psal. 122.1.

Matib. 8.9.

The second folly, for which they are condemned, is for *ill entring*; that being come late, they will thus *enter*: that having committed a sin, and folly in the one, they will notwithstanding adde another folly in the other: that being not ready to *heare*, they are over-ready to leape over their lesson in the first words; *Take heed to thy foot when thou entrest.*

It is reported by *Buxtorfius*, that the *Jewes* being moved by the authority of this Text, have an *Iron Instrument* placed at the entrance of their *Synagogue*, with which they pare off the dirt off their feet, before they *enter*. Thus they abuse the Text to their superstition. But these men farre more abuse it, and more wickedly; making this Text the Patron of their impiety. Let us see and examine it, and we shall soone see, that Inke serves as well to make Paper white, as this to maintaine their folly: Nay, doth it not rather condemne them?

1 For first, is it not the first, *Take heed to thy foot*? &c. Wonder it is how they can *heare* that which is not; leape over this duty, and never see it! Let them but doe the first, *Take heed to their feet*, when they *enter*; and let them then be as ready to *heare*, as they please.

2 This word here used for *hearing*, signifieth to obey; so *Gen. 26. 5.* because that *Abraham heard* (or obeyed my voice:) it is so usually taken in the Scripture: even this sense it hath also in this place: Thus to *heare*, is to *heare* indeed.

3 This word *Cherob* signifieth an orderly comming neere: and therefore such as best agrees with

*Io. Buxtorfius
de Synag. Iuda.
cap. 5.*

this reverence; it being a meanes for our orderly bearing, if we come neare, as we should do: We will go into His Tabernacle, and fall low on our knees before His footstoole, Psal. 132. 7.

Rom. 10.13.14.

Eze. 56.7:

4 This bearing being for offering and prayer, as we shall see hereafter; it must needs be, that G o d must needs best accept that, for which our bearing is ordained, Rom. 10.

5 Besides, the word *Bethelohim*, the House of G o d, sheweth, that the way to take heed to our feete, is to enter by prayer first; because, even the House of G o d is the house of Prayer.

6 Againe, there is an bearing in prayers: Attention to them, is a duty of this bearing also: And do not the words, (be not rash with thy mouth) inferreasmuch? And if G o d forbid the rashnesse of the foote in the former words, and the rashnesse of the mouth in the following; doth He not much more forbid the rashnesse of the eare, which ought first to be opened by Prayer, according to that of the Psalmist: *But mine eares hast thou opened. We pray for the one; L o r d open thou our lips, that our mouth may shew forth thy praise.* And ought we not to pray for the other? Surely, it is not so easie a thing to heare as they suppose. It is the saying of *Alcuinus*, and others of the ancient from Saint Hierom and Saint Austin: *Si esset omnium, qui in Ecclesia Dei, &c. If it were so ready, or easie a matter, for all, that are in the Church of G o d, to beare the Word of G o d, &c.* Surely, (say they) the H O L Y G H O S T would never have bid us; *Come neare, that thou maist beare.* I may ad; if the H O L Y

Psal. 40.7.
Non enim ingredi Domum
Dei, sed sine
offensione ingredi, laudis
est. Si esset, &c.
S. Hieronymus
in locum. See
Alcuin in loc. 1.
Basil. edit. 1531

HOLY GHOST had thought it needesse ; Hee would never have made this a Rule for His CHURCH : Take beede to thy foote.

But they object againe : Prayer in time of Rea-
ding or Preaching, is a private worship ; and
therefore unlawfull in the time of publique
Service. *In an ecclesiastical time and place of publick service.*

I answer : It is not, unlawfull : for did not *Saint Peter*, and *Saint John*, *Acts 3. 1.* make their pe-
titions, after the Christian manner, in the *Temple*,
the *Jewes* being at their *publique Service* ? Did not
Samuel's Mother aske a Sonne of *GOD*, in the
time of Divine, and publique worship ? Yes sure-
ly : And may not we doe the like ? No doubt we
may : Doubtlesse we must not otherwise. Remem-
ber, this is an *entry to hearing* ; *Take beede to thy foote*,
when thou goest into the House, &c. And remem-
ber this also ; *Appropinquat audias* : *Come neare*,
that thou maiest heare : And thus much of our due
entring. Now of the second duty ; our *hearing*.

That next after due entring ; wee must *heare*. *And after due
entring, Hearre.*
Hearing is the sence of discipline : It is that, which
GOD first requireth of you : It is the first in our
Commission ; *Goe, teach all Nations* : For as he
that is borne deafe, and never heard ; is alwaies
dumbe, and will never speake : So he, that never
heareth the Word of *GOD*, can never invoke
the Name of *GOD*. *How shall they call on Him*,
of whom they have not heard, *Rom. 10. 13.* Hence, it
was the custome alwaies in the Church, that first
they *heard* : So was it in the Church of the *Jewes* ;
Nebem. 9. 3. They read the Law one fourth part of *Nebem. 9. 3.*

the day ; and another fourth part they confessed and worshipped the Lord their God. After their Prayers, as *Iosephus* describeth it, followed their Sacrifice. This order being observed afterward in the Christian Church, (as it is most obscurely collected from the *1 Cor. 11. &c.*) the whole Service, was called by the Greeks *ταῦται ἀναυγία*; as also by the Latines, *Ordo*. And indeed, as the *Catechumeni*, amongst the Greeks, and mother Church; and *Audientes* amongst the Latines, was the first step to Christianity, or rather the preparation to it; So likewise the *Prayer of the Catechumeni*, or *Hearers*, was the first Prayer of the three: So that ancient Counsell of *Ladicea* reckons it : So the Greek *Dionysius*, Saint *Chrysostome*, *Clemens*, and all the ancient record it : and the same order the Church of England hath most justly followed; that, as in our *Churches* the *Pulpits* are placed below, the *Altar* above, or in the highest place; so wee should first heare, before we presume to offer. Thus, amongst the *Jewes*, every *Sacrifice* must bee *seasoned with salt*, the *Symboll* of knowledge: And *G o d* requires our heart, the seat of knowledge. *I will have mercy, and not sacrifice: and the knowledge of God more then burnt offerings.* So true is that of *Lactantius*: *Nec religio illa sine sapientia suscipienda; nec illa sine Religione probanda sapientia.* It is our reasonable service *G o d* calls for: For, as He hath given us reason, so He would we should chiefly shew it in His Service. For this cause the *Ægyptians* made them eyes and eares of gold and silver, and hung them in their Temples; intimating,

Concil. Laodiceen. Can. 19.

*Levi. 2. 13.
Marke 9. 49.*

Noij. 6. 6.

Lactantius. lib. 1. cap. 1.

Rom. 12. 1.

intimating, that they should first heare, before they presumed to offer.. Hence also that Symboll of Pythagoras ; That wee must not speake of God sine lumine. And indeed, the calling upon God, is called the seeking of God. The Woman in the Gospell, before she sought, first lighted her candle. The like must wee doe : we must light the candle here, that must light us at the Altar ; we must first heare.

And as we must heare first ; So we must heare that, which is first in Gods House, Gods Word : for that, as the Psalmist tells us, is that, which is a light to our feete, and a lanterne to our steps. A light indeed, not onely to shew us our way ; but also to guide us in our way. The Church is Heaven upon Earth : and the Scriptures, the Old and New Testament, are the lights in this Heaven. Therefore amongst the Jewes, in their Synagogues, there was the reading of the Law, and the Prophets : and every Sabbath day Moses was read in all their Cities, Semblably did the first Christians, even in the Apostles times ; reading, as we doe, both the Old and New Testament. To this the Apostle alludeth, Colos. 4. 16. So more fully, Ephes. 5. 19. But most plainly, Colos. 3. 16. Let the Word of God dwell in you richly in all wisedome, teaching and admonishing one another in Psalmes, and Hymnes, and Spirituall Songs, singing with grace in your hearts to the Lord. And whatsoever ye doe in word, or deede ; do all in the name of the Lord Jesus, giving thankes to God, and the Father of Him. Where, the whole

Symbollo soll
solle Reparation
reverentie

Esa. 55.6.

Matb. 7.7.

symbollo Oration
symbollo - and
be born up

symbollo remission

in symbollo 10.10

symbollo 17.10

symbollo 17.11

symbollo 17.12

symbollo 17.13

symbollo 17.14

symbollo 17.15

symbollo 17.16

symbollo 17.17

symbollo 17.18

symbollo 17.19

symbollo 17.20

symbollo 17.21

symbollo 17.22

symbollo 17.23

symbollo 17.24

symbollo 17.25

symbollo 17.26

symbollo 17.27

symbollo 17.28

symbollo 17.29

symbollo 17.30

symbollo 17.31

symbollo 17.32

symbollo 17.33

symbollo 17.35

symbollo 17.36

symbollo 17.37

symbollo 17.38

symbollo 17.39

symbollo 17.40

symbollo 17.41

symbollo 17.42

symbollo 17.43

symbollo 17.44

symbollo 17.45

symbollo 17.46

symbollo 17.47

symbollo 17.48

symbollo 17.49

symbollo 17.50

II.

Proposition

Heare Gods

Word.

Psal. 119.105.

Act. 13. 15.

Act. 15. 21.

Col. 4. 16.

Ephes. 5. 19.

Colos. 3. 18.

Hoc officium,
sicut quodlibet
aliud præter
nocturnum O-
ratione cōclu-
ditur: Domine
Deus Pater,
qui nos ad
principium Di-
ei, &c. Hug de
S. Viæt. De
Eccles. Offic. li.
2. c. 2. Vide
Ejusdem. c. 16.

whole order of the *Church Service*, being summarily comprised, is in like sort observed by our holy Mother, the Church of England: Her prayer of the *Catechumeni*, (as *Hugo de Sancto victore*, gives us cause to distinguish it) ending at the first *Collect*, is entirely the Word of God: even many entire portions of Gods most holy *Word*. (1) The *Psalmes*, (2) First and Second *Lessons*, (3) Evangelicall *An-*
thems, most fit to expresse our joy in C H R I S T, our praising God for the Word of God. (4) Those short and pious *Ejaculations*, all entirely the *Word* of God. And as in the first; So in her second Service, where, after the due entrance, by a particular Confession of our sins in every *Commandement*; the first thing we heare, is the Word of God, in two other *Lessons*, *Epistle and Gospell*. And as we call, use, and order them, so were they used in all ages and *Churches*; Plentifull testimonies may bee brought concerning this, not onely out of the most ancient Councells, and first Fathers; but also out of those first Liturgies, of *Antioch*, *Alexandria*, *Hierusalem*, *Constantinople*; As even at this day, they are in the same order observed, by the *Graci-ans*, *Indians*, *Russians*, *Abissines*, and *Aethiopians*, not to speake of the *Latine*, and *Westerne Christians*. So you see; wedoe what we should do, what hath alwaies beeene done, by all, in all places, at all times. And in doing thus, you see, the *Church of England* is truely *Catholique*.

But are there no follies in hearing? Yes surely: else, what need our blessed S a v i o u r say, *Take heed how ye heare*: Many follies there be in hearing, and

and these two are the greatest. 1. That men thinke; all Religion consists in *bearing* only ; these do not offer. The 2. That they thinke, there is no *bearing* without a *Sermon* : these forget this, that they must come neare to heare. And indeed, as in *comming*, there is foote after foote, one step after another ; as degrees in *comming* ; So are there degrees in *bearing* whereby we come neare to heare.

The first, and neerest degree in *bearing*, whereby we come close up to *God* ; is, the *bearing* of the sacred *Oracles of God* : *God's* originall *very Word*, properly so called in the *Old* and *New Testament* ; having in the *Old* a double difference of the first, or second *Canon* ; or bookes *Canonicall* and *Apo-cryphall* ; received also as were the rest from the *Jewes*, to whom were committed the *Oracles of God*, *Rom. 3. 2.* And therefore the Christian *rom. 3. 2.*

Degrees in hearing.

I

Church durst not reject them ; though, because they received them not alike from all, they had them not in the like reverence. These bookes, though distinguished from the other and valued under them ; yet were farte preferred before all *Ecclesiasticall* writings, whether of particular men, or *Churches*: they were read in the *Church*, (next the *Scriptures*) for manners, and instructions in lesser points : the other being received onely for the undoubted *Canon*, and rule of faith. So you see the first degree, wherby we come nearest to heare, and wherein we are safest in *hearing*, is in *Hearing God Himselfe*.

The second degree, whereby we come neare to *a Degree*. heare, (though not so neare, as before ; nor so sure,

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as the other) is the hearing the Word of G o d applied, either by generall, or particular *Churches*, in their (1) *Catechismes*, their (2) *Councils*, (3) *Confessions*, their (4) *Ritualls*, their (5) *Homilies*, which, next the Word of G o d, are most worthily preferred before all other private works, or Preachings, being the workes of (1) many, and those most learned, and holy men : (2) discussed with the clearest judgement : (3) penned with the maturest study : (4) delivered in the shortest manner : (5) applied in the most familiar phrase : (6) ordered with the plainest method : (7) shewing the most needfull points : Lastly (8) comprehending most fully the summe, substance, and body of Christian Religion. This degree, though not so neare as the former, yet by these eight steps, if not many more, it comes nearer up to heare, then the latter ; Which is

3 Degree.

The third kinde of hearing the Word of G o d : from particular, and private men in their *Sermons*, or *Homilites*; which, being the workes of one man alone, are therefore most subject to errorre : large discourses, and therefore more apt to be mistaken ; more hardly understood ; oftentimes not so applied to the meanest capacities : many times conversant (as the Text leadeth us) about unnecessary truths, and high disputes : confused and intricate in their order, manner, and method : partaking of many imperfections, weaknesses, and ignorances, in respect of those many wants, even in the best of any of us all : For we are (though sent from God) but men, subject to infirmities ; failing (I say) many times

times for want of study, want of time, want of bookes, want of meanes, want of learning, want of judgement, &c. and these, and many more, even in the best of ours.

Not to speake of the greater part of Sermons, for the most part, the worse in all; perchance not penned at all, delivered with little, or no studie, oft-times with little judgement, by men of small knowledge, learning, or reading; without any scanning, discussing, or clearing; following their owne private fancies, rather then the Word of G o d, in the received Tenets of the Christian Church.

Not to speake of those Sermons of turbulent, factious, and seditious men, (worthy of no name, memory, or mention; but the mention of Pilate) who, as hee, out of a desire of pleasing others, or profiting themselves by gaine, lucre, or vaine glory, dare doe that, which I dare not speake of; nay, which I tremble to thinke of, opposing God and His Church, Christ and His Spouse; rending, tearing, and dividing C h r i s t ' s seamelesse Coate; nay, dismembring, and renting His most glorious body.

So you see, that Sermons are the leaft, and last degree of hearing, whereby we leaft come neare to beare, in which, greatest danger of hearing.

And surely, give me leave to tell you, where Sermons, and private expositions have prevailed, and the Word of God it selfe, either neglected, or despised, or any way thrust out in publique, there follies have beeene multiplied, fooles have abounded, not knowing that they doe evill: This experience

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shewes us, (and because my Text is Historically) I will briefly shew you in the Iewish, Easterne, Westerne, and Muscovy Churches.

1 In the *Iewish*, the *Iewes* neglecting the more publike authoriry of the Word of God; and leaning to the doctrines of men, in their traditions, they fell at last to build the Law of Moses upon their Talmud, Misnah, with their Gemarahs by doing evill, they became fooles, that knew not that they did *evill*; their Religion now being nought else, but a masse of *fooles*, and a packe of extreame *follies*.

2 In the *Church of Greece*; one siding with *Cephas*, another with *Apollos*; even in those earely dayes: men getting them an *heape of Teachers*, having *itching eares*, hating *sound Doctrine*, and multiplying foolish errors; Sermons were restrained to some few, to Bishops onely in their severall Diocesses, or some from them: and now, as it seemeth, they little venter beyond their *Euseb^{ia}*.

3 In the *Church of Rome*, the *Scriptures* once read constantly, as with us, through the whole yeare; whereas, being after hid in an unknowne tongue, and *Legends* obtruded for them: their Sermons began to bee fraught with follies, the Truth of *G o d* began manifestly to bee corrupted.

4 Lastly, the *Church of Mosco*, and *Russia*, neglecting the truth of *God's Word*, and giving eare promiscuously to private interpretations, and Sermons of men unlearned in the *Scriptures*, and *G o d's* Divine truth, were at last faine to have private

private Sermons, and Preaching, as wee properly call it, supprest, and publique penned Homelies read in their places.

I cannot stand now with any more reasons, which I might produce to shew you, that howsoever these other bee excellent degrees of hearing; yet in them there must bee caution, as before for entring, *Take heede to thy foote*; So now for hearing, *Take heede how you heare*; whom you heare, and what you heare. As for the Word of G o d, it is the touchstone, the rule it selfe; that ἀδολον γαλα, the sincere milke; that sure word of prophecy, whereunto yee doe well, *that yee take heede, as to a light, that shineth in a darke place*. Our Sermons howsoever, in respect of this light, are but as candles to the Sunne. This is the way, whereby we may and do (God be praised) come nearest to heare. Certainly, howsoever we doe, (as I hope we all do reade the Scriptures at home) yet the Word of God, as it hath most right to the House of God; so then most of all hath it God's blessing, when in God's House, it is delivered by God's Minister, in the person and presence of God. *Where two or three are met together in my name* (much more, if in His owne house, to His owne Word) *there am I in the midst of them*: Thus you see, how wee must come neare to heare.

1 Pet. 2. 2.

2 Pet. 1. 19.

Matib. 18. 20.

But we must not only heare: It is at this day, the folly of the Jewes, that they thinke they may turne their Temples into Schooles, but they may not change their Schooles into Temples. And is not

III.

Proposition

H 3 the

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the same folly found at this day also with us? Not to speake of Schooles kept here for Children, an abuse certainly none of the least amongst us. Doe you not think, that all Religion consists in hearing? Are not our *Churches* made onely Schooles? and of *Oratories*, and *houses of Prayers*, are they not made *Oratories* (in another sence) for preaching, and *hearing* onely? I appeale to our selves: how we throng on all hands to the one, a *Sermon*? how scarcely, or not at all are we seene at the other, *Prayers*? As if we were *all eare*; but *where then is the body*, 1 Cor. 12. the body of Religion? It was not so in the Apostles times, when notwithstanding being new converted, they had more neede of hearing. I am perswaded (saith the Apostle) that you are full of all goodnessse, filled with all knowledge, able to admonish one another, Rom. 15.14. Teaching, and admonishing one another, Ephes. 5.19. The women must learne from the men at home, 1 Cor. 14. And the Children from the Mothers, 1 Tim. 2.15. The Apostle chides the Hebrewes, Heb. 5.12. that when for the time they ought to bee Teachers, they have neede againe to bee taught the first principles. And it was the Apostles censure of some bad ones, 2 Tim. 3.7. that they were ever learning, and never learned. Beloved:

Rom. 15.14.
Ephes. 5.19.
Coloss. 3.10.
1 Cor. 14.35.
1 Tim. 2.15.
Heb. 5.12.

2 Tim. 3.7.

S. Chrys. Hom. 3. in Coloss. f.
1378.

There is a time limited for the learning of every science; and Saint Chrysostome expostulateth with his people: How long shall wee bee teaching you faith, and good manners? Shall we always dwell in hearing? Ἐντί τὸν Απόστολον εἰς τὸν ἡρόν: It was not so in the Apostles times. They, when they had instructed any, passed them by, and made them Teachers over others; and

and thus they went (sayth hee) over the whole World.

And indeed the first and best Christians, after they had learned their first principles in their Catechisme, they gave themselves continually to Prayer, *Acts 1. 14.* For, as in our Church Service, the *Creede, the Confession of the faith followeth next af-*
ter the hearing of G o d s Word ; to shew us,
that faith commeth by hearing, and bearing by the
Word of G o d, Rom. 10. 17. So, after the Con-
fession of our faith ; our faith confessed, presently shewes it selfe in *Prayer.* This, as the order of the ancient *Churches* in their *Liturgies*, is observed by our holy Mother, the *Church of England*, being that very naturall order, which the Apostle most plainly layeth downe. *Whosoever shall call on the Name of the L o r d, shall bee saved.* *How then shall they call on Him, in whom they have not believed ? and how shall they believe on Him, of whom they have not heard ? and how shall they heare without a Preacher ?* So then; The end of our Preaching is, that you may heare; The end of your bearing is, that you may believe; The end of all our believing is, that we may all pray, invocate, and call on the Name of G o d. Thus the end of all our hearing is, that we may offer.

And indeed, (as Saint Cyprian, and all Divines note) in hearing God commeth neare to us ; God speakes to us : but in *Prayer, we come neare to Him ; we speak to Him ; his being the true Sacrifice, which, after the abolishing of those bloody Sacrifices, now only remaineth in the Church of God, the house of prayer.*

And

S.Cypr.lib.2.

Ep.2.

SChrys.orat.2.

de precat.f.

846.T.1.

Esa. 56.7.

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And surely, after God's Law transgressed by Adam, as the bloody Sacrifices were necessary for a threefold end. 1. To signify what man had deserved for sinne, *viz.* to dye, as the poore beast did. 2. To Type out Christ Iesus, the true Lambe of God, slaine from the beginning for sinne. 3. To testifie their perfect thanksgiving and intire obedience for their Redemption from sinne: So likewise, Christ being come, it was requisite they should cease, and others should succeed in their roomes, for the same ends and use.

It is very remarkable, that the Genealogies of their Priests being confounded, and their Temple destroyed (to which their Sacrifices were tied, Deut. 12. 26.) now, at thisday, the Jewes comfort themselves in that of Hose. 14. 4. *Wee will render the calves of our lips*; acknowledging this in their Prayers, at this day, to be the true Sacrifice. And indeede both to them and us, there were alwayes three kindes of Spirituall Sacrifices, whereby in our prayers we come neare to offer.

I The Sacrifice of Penance: that as the beast was slaine for sinne, so we shoule dye to sinne. This wee have in that Pænitentiall, Psal. 51. 17. *The Sacrifices of God, are a broken and contrite heart: a broken and contrite heart, ô Lord, thou wilt not despise.* This Sacrifice our Mother Church intends we shoule offer in that laborious Pænitentiall Prayer, the Letany, which anciently using, (as doth ours, that forme of; *L o r d, have mercy on us,* from the Pænitentiall, Psal. 51. 1. was called κύριε, ελέησον, and

Deut. 12. 26.

Hose. 14. 4.

Degrees in offering.

I
Psal. 51. 17.

Psal. 51. 1.

and being performed in all devout humility, in the very words, and formes of beseeching, were called *anous*: and lastly, continued with fasting, and all earnest laborious constancy, was called *intende*.

Act 12.5.

The second is the *Sacrifice of Mercy*: It was *mercy*, that another, namely *Christ Iesus*, typed in the *Sacrificed beast*, should dye for them, for us, for all. And therefore *G o d*, as He sheweth *mercy* to us, so He requires *mercy* from us: *I will have mercy, and not sacrifice*, *Hof. 6. 6.* This *Sacrifice*, as it was anciently observed in the *Communions* of the first Christians, in their collections (they thence being called *oēstropas* by the *Greek*, and *oblations* in the *Latin Church*:) So is it also commanded in our *Offertories*, as being that *Sacrifice*, with which *God* is well pleased, *Heb. 13.16.*

Hof. 6.6.

1 Cor. 16.1, 2.

Heb. 13.16.

The third is the *Sacrifice of thanksgiving, and obedience*: *To obey is better then Sacrifice*, *1 Sam. 15. 22.* and for *praise*, *Psal. 50. 14.* *Offer unto G o d thanksgiving; and pay thy vowed unto the most high:* and *Verse 23.* *Who so offereth praise, he honoureth me.* We *praise God* in the *Psalmes*; but more peculiarly we give *Him* *thankes* in our *thanksgiving*, the *blessed Eucharist*; wherein, offering not *Christ Iesus* unto *God*, (for we neede not, we cannot; He did it *Himselfe* perfectly, being once offered,) but offering His body; *we offer our selves in Him*. They are the very words of our holy *Mother*, the *Church of England*, in her post-*Comunion*: *And here wee offer, and present unto thee, ô Lord, our Souls and bodies, to be a reasonable, holy, and lively Sacrifice unto thee*: The very words of the *Apostle*, *Rom. 12.1.*

1 Sa. 15.22,23

Psal. 50.14.

23.

(h)

By

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Rm. 12. 2.

Esa. 55. 6.

Mat. b. 5. 48.

2 Pet. 1. 4.

Eccles. 12. 13.

Gen. 4.
Psa. 40. 6.
1 Sam. 15. 22.

1 Cor. 16. 30.

By the first, the *Sacrifice of Penance*, in humble fasting and prayer, we kill the *Sacrifice*, we crucifie the old man, we slay the body of sinne, we turne from sinne, returne to God, and seeke His face, Esa. 55. 6. this is that first degree of our comming neare.

By the second, wee come nearer by workes of mercy, and almesdeeds, imitating in doing good, the Authour of all good, being made like unto our heavenly Father, Mat. 5.

By the third, our thankfull and faithfull obedience, we come close up to offer ; being conformed to Christ, following His example, walking in His steps : and by an obedient tending of our selves unto God, in the blessed *Eucharist*, receiving His body and bloud, *He living in us, and we in Him*, we are made partakers of the Divine Nature. And truely, obedience is the end of all : the end of all ; to feare God and keepe His Commandements, Eccles. 12. It is the principall thing in our duty : the chiefe in the Text : It is our perfect hearing ; our perfect offering ; our comming neare. So some expound it ; *Offer ut audiens*, making this offering to bee all in all : For this wee beare, that wee may know to doe our duty : For this we pray for Grace alwaies, that wee may be able alwayes, at all times, to doe our duty. This is that, which God accepts in Abel. Gen. 4. which He commends in David, Psa. 40. which He command's in Saul, 1 Sam. 15. 22. which He requireth of every one.

A true *Sacrifice* indeed, where we offer not strange flesh ; but as Saint Austin, Gregorie, &c. our own will unto God. A true *Sacrifice*, where we offer not onely nostra,

nostra, that which is our's ; but *nos ipsos*, our bodies and soules, a true Sacrifice, where we offer, not the dead bodies of unreasonable beasts ; but a spirituall, reasonable, living, and holy Sacrifice, Rom. 12.1. And indeed this is that, for which we are all made an holy Priesthood, to offer up Spirituall Sacrifice, acceptable to God by Jesus Christ : and thus in Him wee truly and indeed come neare to offer.

Our Prayers are offered in His Name ; by faith in His Name ; they begin and end in Him. He is our Mediatour, to present these unto God, 1 John 2.2.

Rom. 12.1.

1 Pet. 2.5.

Our Almes(if we look, they should do us good) must be in His Name also, Mat. 10.42. at least He accepts them so, Mat. 25.40.

1 John 2.2.

Our obedience must be rendered in our thanksgiving for Him. *Whatsoever you do in word, or deed, do all in the Name of the Lord Jesus, giving thankes to God, and the Father of Him. By Him*(saith the Apostle) *let us offer the Sacrifice of praise to God continually, that is the fruit of our lips, giving thankes to His Name, Heb. 13.15.*

Mattb. 10.42.

25.40.

Collof. 3.17.

Heb. 13.15.

And now (beloved) having passed over many things, which I should have shewed in the duty of our comming neare to heare ; I have onely contented my selfe, in declaring the *order*, and manner to be observed in Gods divine worship. An *order* truly, as appointed by God, so truly and fully observed by our holy Mother, this famous Church of England. An *order* truly it is ; so the Church alwaies called it : And *orders* (you know) are to be obeyed, to order us, and to keepe us in order and obedience.

(h 2) Let

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1 Cor. 14.40.

33.

Let all things be done decently, and in order, *1 Cor. 14.40.*
40. For God is not the authour of confusion; but of peace, as in all Churches of the Saints. And indeed, the ancient Fathers, as they were nearest those times; and therefore might best tell us: So they are bold upon it, that this order was appointed by the Apostles, and by them together with the Christian faith propagated in all Christian Churches. It is fit therefore we all stoope to this order.

And truely in my Text, which is the more remardeable, the very same words, that expresse Gods will for this order, do also peremptorily set down Gods command for our obedience. So the word, to heare, with the Text, is by the marginall citations referred to that of *1 Sam. 15.22.* To obey, &c.

Psal. 40.

2 So the word, to offer, is extended to obey; seeing that obedience is the end of all our offering, *Psal. 4.*

Prov. 15.8.

Ez. 21.37.
Ez. 66.3.

Jer. 35.2.

3 The word, Charob, is so by some rendred, Offer ut audias; making this offering all in all. And indeed, as the Prayer, and Sacrifice of fooles, that is, sinfull and wicked men, is an abomination to the Lord, (*Prov. 15.8.*) as the cutting off a dogs neck, and the offering of swines bloud, *Eza. 66.3.* So likewise our hearing, prayers and offerings, are but types and meanes for obedience. Obedience (as S. Austin calleth it) is the mother, the guardian and keeper of all vertues. The sons of Iacob, how are they praised, even by God Himselfe (*Jer. 35.2.*) because they obeyed their Father, in a temporall obedience, in abstinance from things lawfull, and though indifferent, yet in some sort necessary! How far more glorious is it, to obey God our Father; Christ Iesus our Lord;

Lord; the Church, our Mother, in, and for spirituall
obedience: God, that hath set His Church over us, re-
quires obedience to His Church from us, *Heb. 13. 17.* *Heb. 13. 17.*
Obey them, that have the rule over you, and submit
your selves; for they watch for your Soules, as they
that must give account for you, &c.

¶ And indeed, as in hearing, (if we heare not him,
that stands next us, there is little hope we should
heare those, that are a far off: So, if we heare not
the Church of God, whereby God commeth neare to
us, there is little hope, we will obey and heare God.
As it is in love: *If we love not our brother, &c.* *I Joh.*
4. 20. So it is in obedience; a duty of love: If wee
obey not the Church, which we have seen, how shall
we love God, whom we have not seen? Divines are
wont to compare Obedience to Jacob's Ladder; the
lower part of obedience to the Church, I stand's on
Earth; but, as Jacob's ladder, it end's in Heaven:
And, as there, so here God stand's at the top of it:
And, as in Jacob's ladder no ascending to the highest,
but by the lower steps; So, no obedience to God,
unlesse we obey His Church. *He that heareth you,*
heareth me; and hee, that despiseth you, despiseth Him
that sent me, &c. *Luke 10. 16.* So *Ezek. 3. 7.* God
tells His Prophet, that the Children of Israel will
not heare thee because they will not heare me: And
Christ bids us, that he that will not heare the Church,
should be as an heathen, and a publican. *Mat. 18. 17.*

Luke 10. 16.
Ezek. 3. 7.

No hope of such wilfull fooles: And therefore
my Text, as out of hope, though it speake of them;
yet it speakes not to them: as out of all hope to do
any good upon them: It onely, and boldly speaks

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of them, this ; that they are, *fooles* indeed. And truly, Is it not *folly*, for one man to oppose the whole *Christian Church of God*? Is it not *folly*, for one man to thinke himselfe wiser than *Gods Church Catholique* over the world, assisted with *Gods Spirit* in all ages?

Is it not *folly*, for things indifferent to breake the union, and peace of all *Christian Churches*? Is it not *folly* in the highest degree, that though they have beeene convinced of their *follies*, they will notwithstanding goe on still in their *folly*, and *not know*, or acknowledge, *that they doe evill*?

I am not hasty to apply sentences of condemnation : I wish from my heart their conversion, who are thus perversly affected. As I said at first : my Text speaketh *not*, nor I (as I hope) to any such here : yet I desire, that, they that will not heare from me, from us here ; may at *least*, heare from us by others here : Our prayers shall be for them ; our studies and endeavours (if it may be) to doe them good.

Exhortation

In the meane time, my Exhortation is to you.

First, for *obedience* to our *Mother Church*, and conformity with her to the best and purest *Churches*. Surely (beloved) it is not safe to disobey ; seeing he that dispiseth her, cannot chuse (as I have shewed) but displease *God* ; being in a great forwardnesse to make Him turne His backe upon him : and upon his *Cain-like offering*.

2. For caution in *bearing* ; how and whom you heare : seeing it is not likely, that they should teach *obedience*, who are themselves the authors of *disobedience*.

bedience. It is S. John, 2. Ep. v. 10. If there come any to you, not having this Doctrine; receive him not into your house, nor bid him, G o d speede.

1oh.2.Ep.v.10

3 For particular obedience to this order in G o d s divine, and publique worship, that you be carefull how you enter; whom, when, and how you heare; what, and how you offer: That you bee carefull so to offer, that you may profitably come neare; so to come neare, that you may obediently heare; so to heare, that you may religiously, and piously offer.

And if thus we offer; it shall be truely, as some read it, *Super donum insipientium Sacrificium; a Sacrifice far above the Sacrifice of fooles.* It shall be the favour of life unto life; a Sacrifice truely acceptable to God, in the Merits and Passion of Iesu Christ.

F I N I S.

THE

2003, 2009-2010, 2010-2011, 2011-2012

Chaplainship. The following is a summary of the Chaplaincy.



A
**SERMON
 PREACHED IN
 CHELMSFORD,
 AT A QUARTER-
 SESSIONS.
 1632.**

Ecclesiastes 5. 2.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in Heaven, and thou upon Earth; therefore let thy words bee few.

BMay not wave this Text, because of the Occasion; nay rather, this Text best fits the Occasion: for even here behold a Sessions also.

1 The Judge upon the Bench:
 GOD in HEAVEN.

I

2 The

2 The Offenders at the Barre. Coram : before
God the Judge, Thou (whosoever) upon Earth.

3 Faults committed, Abuses to bee reformed :
Errors censured, Rashnesse in the mouth, Hastinesse
in the heart, the two most usuall and common
offenders.

4 The Lawes to be promulgled, the Charge that
is given, and that of both sorts, both negative and
affirmative, as well forbidding, as bidding and
commanding.

*Be not rash with thy mouth, and let not thine heart
be hasty, &c. Let thy words be few.*

And indeed these Sessions have the advantage of
all ours here on earth. 1 For the Matters about
which ; they are such as concerne the High Court
of Heaven ; or our Petitions to the Star-Chamber
of the Highest God, Prayer. 2 For the Judge,
it is God, as farre above all here, as Heaven is
above Earth. 3 For the Offenders, it would bee
considered, whether they that be Judges here be-
low, be not as others, guilty Offenders at this barre
here. Especially, this would bee thought upon
with the first, Whether these Sessions in this place,
well held, would not make way for the better per-
forming ours. And doubtlesse so they will ; For
what better in the entrance and beginning, than
that, with which (if they begin aright) all men do
begin withall, *Prayer, the Lock of the Night, the Key
of the Morning*; the entrance to every action: *Without
me (saith C H R I S T) ye can do nothing, John 15.5.*
*Not judge, I am sure : for justice and judgement are
the Lords, and fetch them downe we must by prayer,*

as David did : Give thy judgements, O Lord, unto
the King, and thy righteousness to the Kings Sonnes,
Psalme 72.1.

Psal. 72. 1.

But the reason of your meeting is for abuses to
bereformed ; then what more needfull to be refor-
med, than our *Prayers* ? If amisse we begin (as they
are our first beginning) what hope ever of a good
ending ?

But the end of our meeting is for *peace*, for civill
peace ; and what more assured way for this, than to
lay the foundation of *religious peace* ? *Religion* (my
Text sheweth it) bridles the *Tongue*, that ~~untamed~~
~~member, that sets the world on fire~~ : it restraineth the
Heart, the root of all outward actions. *Religion* is
the soule of the State, the life of the Common-
weale : and surely, as in a Glasse, face answereth to
face ; so doth the *peace* of the State, to the *peace* of
the *Church* : like *Hippocrates* his Twins, they laugh
and weepe together : as *Castor* and *Pollux* : ominous
it must needs be, if the *peace* of the one be sundred
from the other. *Solomons Temple* was first built,
then *Solomons House* : and the same wisdome, that
taught him so to build, taught him so to reforne
by the same Order. It is observeable, that *Solomon*
intreating of the *remedyng of follies*, in these fol-
lowing Chapters, begins in this beginning of this
Chapter, from the *errours* and *vanities* in *Religion* ;
plainly teaching us, that, as follies and iniquities
in *Religion*, are the ground of all other follies ; so
the reforming of these, is the way to establish all
the rest.

2 Kings 6,7.

But of *follies* in *Religion*, those are the greatest,

which are in the greatest, and neerest degree to the honouring and dishonouring **G o d**; such are they, that are in *Prayer*: for this is the *Ladder of Heaven*: the *Christians Sacrifice*: the *just mans Safegard*: the *Divils scourge*: the *Spirits earnest*: this is the *Nurse of love*: the *Friend of peace*: the *Soules solace*: our *Access to God*: the *Meanes of salvation*: For, *Whosoever shall call on the Name of the Lord, shall be saved, Ioe 2.32. &c.* For this (as I have shewed) is all our *preaching, hearing, believ-ing, Rom. 10.* Our *entring, hearing, offering, in the former words, hither are they referred all of them, here the greatest danger if we misse, herein the greatest comfort if we hit*: and therefore here, as for that *unum necessarium, I challenge your best attention.* Where you may please to consider these three things.

I.

II.

III.

First, the *Errours indited, the follies arraigned, either in defect, or excesse of religious duties.* Secondly, the *Precepts, Charge, and Injunctions given; which are these: Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; and let thy words be few.* Thirdly, the *Reason and Ground of all; For God is in Heaven, and thou upon Earth.*

I
Errours in
the defect
of religious du-
ties, and devo-
tion. 1. Folly
in not offering.
Psal. 14.2.

In the words before, you heard of the *offering of Fooles*; so an *offering they have*; Yet, there is a *Foole, that bath said in his heart, There is no God,* *Psal. 14.2.* Doubtlesse, where no **G o d**, no *offer-ring*: folly in the highest kinde. Yet such are rather *Mad-men than Fooles*; yea, *Beasts rather than Men*; yet *Beasts, the worst and wildest, The Lions do seek their*

their meat of God, *Psal. 104. 21.* So they acknowledge *GOD*, yea, they serve him. They continue this day according to thine Ordinance, for all things serve thee, *Psal. 119. 91.* Therefore, they are nor Men, nor Beasts, but Devils: nay, *The very Devils also believe, and tremble, Iam. 2. 19.* As S. John sayd of Cerinthus, so we of them; They are *the Devils first-borne*, worse than their Father: Not Cain, not Saul, not Judas so bad as they; for Judas was amongst the Apostles, Saul among the Prophets, Cain even among the Offerers; yea, the first of them, *Gen. 4. 3.* It is a Rule in Reason: Where the Principles are denied, no arguing: where the Foundation is rased, no building: where the fire and every spark of grace is quite put out, no hope of any burnt offering. Therefore my Text omits them, only it speaketh, and I with it, of Offerers, and follies in offering.

But here againe, what Offering? Is it any Burnt Offering, or Sacrifice for sin, as of old amongst the Jewes, *The bloud of Bulls and Goats?* No such matter; those were but types of **CHRIST**, and therefore untill **CHRIST**; but to dreame any longer of these now, is such a folly, that the Jewes are not guilty off: They doe not, they dare not acknowledge them now: they well knew the commandement, and the place for those Sacrifices, his Temple only, *Deut. 12.* Therefore with the Temple, downe went their bloudy Sacrifices, even one thousand and six hundred yeeres since: Now they have no other Sacrifices (as I shewed the last time) but the Sacrifice of Prayer, *Hos. 14.* Nay, they plainly dispute against the other, they argue for this alone.

False and un-
due sacrifice, or
offering.

Deut. 12. 5.

13,
14, &c.

Defect in the gestures of Prayer.

R. Maimon.
More Nebo-
chim. part 3.
cap. 32.

Psal. 140. 2.
50.

³
Defect in
the gestures of
Prayer.

Psal. 123. 1,
^{2,}
^{3.}

Ephes. 3. 14.

1 Tim. 2. 8.

Psal. 121. 1.

Genesis 3.

R. Maimon, the learnedst of the Jewes, most christiani-
ly concludeth, that these Sacrifices of prayer, of
Almes, of Thanksgiving, are Sacrificia prima intentio-
nis, the Sacrifices that are first intended by God, first
commanded to us: and indeed, so it is, as in the Ps. 40.
6. so here; Not any longer the bodies of slain Beasts
or Oxen: but thy mouth, thy heart. Be not rash with
thy mouth, and let not thine heart be hasty, &c. God
sheweth, that both mouth and heart must be (though
neither rash) both must be parts of this Sacrifice.

And they indeed, as principall parts of this Sacri-
fice: Other parts there are also, and a prime folly it
is, of which we are guilty, that we use them not;
namely, Eyes lifted up to God in Heaven: So David,
Psal. 123. Behold, even as the eyes of servants looke
unto the hand of their Masters, and as the eyes of a
maiden unto the hands of her Mistresse: so our eyes
wait upon the Lord our God, until he have mercy up-
on us. The knees with the body cast downe to the
earth, whence, and of which we are; so the Apostle,
Ephes. 3. 14. Therefore bend I my knees to the Father
of our Lord Iesus Christ. The hands againe raised up,
as the Apostle also, 1 Tim. 2. 8. Therefore I will, that
men pray every where, lifting up pure hands without
wrath, or doubting. As our Eyes cast up to the Hils,
from whence commeth our helpe: to shew our love,
joy, hope, and helpe to bee there and thence onely:
and our knees cast downe to the earth, a signe of that
condition of dust, earth, and ashes, to which sin hath
brought us, Gen. 3. so our hands lifted up, a signe
that all we can doe, is too little to give him thanks
for that he hath done for us, and that all which we
doe

doe (our *Sacrifice*) we desire should be accepted in the Bloud, Passion, and Merits of *Iesus Christ*. It is observable, (which the first Christians observed,) that in the gesture of *Hands lifted up*, the figure of the *Crosse* is evidently represented. So they used this Ceremony, even from the *Apostles* times : *Homo vel orans formâ crucis visitur*, (saith S. *Hi-*
rome:) and *Justin Martyr*, with others, said the same, three hundred yeers before his time. They thought they had command for it, that perchance of the *Apostle*, *1 Tim. 2. 8.* Βέλουαι τριγωνοχεῖσα, &c. *I will and command, that every where you pray, lifting up pure hands, &c.* Surely *Maximus Taurinensis* grounds it somewhere : *Ideo elevatis manibus orare precipi-*
mar, ut ipso quoque membrorum gestu passionem Do-
mini fateamur. So prayed *Moses* also (say all the Ancient) when with *Lifted up hands* hee prayed, whil'st *Joshua* or *Iesus*, the Type of our *I e s v s*,
fought against *Amalek*.

Therefore also the *Easterne Christians* used the
140. *Psalme* in their *Evening Prayer*, every one there
being taught to pray, Verl. 2. *Let my prayer be direc-*
ted as Incense, and the lifting up of my hands be an
Evening Sacrifice. Namely, that their and our
Prayers may be accepted in that *Sacrifice of Christ*
Iesus, who in these last dayes, as in the Evening of
the World, was sacrificed for the sin of the World.
And indeed, both *eyes* and *hands lifted up*; as also
knees and *bodies cast downe*, are but as the *mouth* to
the *heart*, outward Interpreters of the inward de-
votion of the soule: Certaine it is, whilst the Prin-
cipall and Chief, the *Mouth* and *Heart*, are named,
even

S. *Heronymus*
in *Marc. 15.*
Tom. 6. f. 87.
Iust. Martyr.
Apol. 2.

Max. Taurin.
Horr. 1. De pas-
sione, & cruce
Domini. f. 608.

Exod. 17. 12.

Psal. 40. 6.
Vid. S. Chrys.
in *Psal. 140. Et*
S. Aug Ser. 8.
de sacrific.
Vespertin. Vid.
etiam Euchro-
log. Græcorum,
& Horolog.

even the lesser and inferiour are implied, and wee here convinced of *folly*, for not using them.

4
Defect in
vocall prayer in
publike.

But what if the *mouth* it selfe be wanting ? This is a *folly*, whereof (it seemeth) the *Holy Spirit* supposeth none would be guilty ; therefore, as supposing the *use*, that no man would omit it, he gives a Precept only, for the not *abusing* it. And indeed this is a *folly*, whereof we are mainly guilty ; condemned by the evidence of *God's Word*; by the testimony of ancient, later, and moderne Churches. *Publike prayers* (for of such only do we speak) ought to be, as they are called, *Publike*. They are not, they ought not to be the dictate of *one* alone : *All*, as they hope for a blessing by them, must blesse *God* in them ; every man, as hee looketh for a part, must beare a part : even *slaves*, hee that is most *private*; even *Women*, that may not speake, *1 Cor. 14.5.* may, nay must answer, *Amen. Num. 5.21.* Nay, to those *curses*, *Deut. 27.* to every one it is commanded, that *All the people should say, Amen:* and if to those *curses*, even against themselves ; for such especially is the last, *Vers. 26.* as the *Apostle sheweth, Gal. 3.10.* Then much more are they bound to do it to those *blessed compreactions* made for them, and by them. Certainly, so did the *Iewes* (the Church under the Law,) *They sang together by course.* They, when they praised the Lord, *all of them shouted with a great voice, Ezra 3.11.* And when the Covenant of Restitution was made, *All the Congregation answered, Amen. Nehem. 5.13.* Was it not so in the Christian Church ? The *Apostle commands it* ; he supposeth it necessary for all: *How shall he that occupieth the*

1 Cor. 14.16.
Num. 5.21.
Deut. 27.

Gal. 3.10.

Ezra 3.11.

Nehem. 5.13.

1 Cor. 14.16.

the place innes of a private man, &c. Every he that is a private man (as in the Church, besides the Ministers, all are) must and ought to set to his Seale, and to subscribe, as it were, making it his owne deed, by his owne Amen. This, as it is a command of ours, so was it also the practise of the best Church, even of the purest times. All the people (saith *Justin Martyr*) answered, Amen: All: nay, so loud was their Amen, that (as *S. Hierome* tells us) the Temples and places adjoyning, were shaken by it, as by a *clap of thunder*. *S. Ambrose* tells us, That the *Church*, like the *Sea*, with the *beating waves*, resounded againe, with the *responds* of Men, Women, and Children, like to the *rushing of mighty waters*. And for the *Graece Church*, *S. Basil* is as good a witnesse, saying; *The voice of their prayers and responds, was like the noise of waters beating against the Rocks*. They all joyned in their *publike prayers*, even in their *Reading-Psalmes* (as they call them, for other they had none) and *Thanksgiving*; with which they were so familiarly acquainted, that Women and Children had them by heart for *publike use*. Afterward in the *Church* compared to the *Moone*, (*Cant. 8. 10.*) Piety in the wane: First the *Quire* supplied the place of the *People*; and now, the *Quire* being vanished, all is thrust into the mouth of the *Minister* alone. Behold, by what steps we are gone downward! A man, that commeth into our Churches at prayer, would thinke, that either the people are gathered together to heare one speake or reade, or that the Minister were preaching only: or else, if they were *Prayers*, either

K

that

Justin Martyr.
Apolog. 2.
S. Hier. prefat.
ad l. 2. Com-
ment. ad. Gal.
f. 133. c.
S. Ambrose. in
Hexam. lib. 3.
cap. 2.
S. Basil. in
Hexam. hom. 4.
f. 53.

Cant. 6. 10.

Defect in vocal prayer in publike.

that they nowayes concerned the people; or else, that they not at all understood them. Surely the *Papists*, whom wee blame, shall rise up against us. Are our *prayers* so turned into *Sermons* onely, that we entertaine them with the *ear* alone? Where is our *mouth*, our *tongue*, our *voice*? Are we ashamed to confess God before Men in publike? or will God now accept (that, which he never did before) *Fishes* for *Sacrifices*? Can they be our *prayers*, to which we assent not, in which we joyne not? How many helps have we, which our fore-Fathers knew not? Our *prayers* the *shortest*, I beleive, that ever were before us; in a *tongue knowne* and familiar to us; themselves most *easie* for us; and yet made more *easie* by *Bookes* in every Mans hand amongst us: Nevertheless, we still continue like the Pillars of the Church, without any *voice*: nay, in this worse perchance, some of us, then they; for they returne an *Echo*: Shall not they judge us? Surely howsoever we may spare our *mouth* in *mentall* and *private* prayer, yet in *publike* the *month* and *voice* hath alwayes beeene judged necessary, for these following *Reasons*.

Psal. 50.23.

Rom. 10.10.

1 Because this *Honoureth* God: *He that praiseth, honoureth me, Psal. 50.23.* It is a *confessing* of God before Men, *Rom. 10.*

2 It is a part of our *Thankfulnesse* unto God; who, as he made all, must have all; must be worshipped, as with our *soule* and *spirit*, so with our *body* also; as withall our *heart*, so withall our *might*, *Deut. 6.5. And strength, Mark 12.30.*

*Deut. 6.5.
Mark 11.30.*

3 It is a duty of reason; That we should as freely yeeld,

yeeld, so shew our yeelding and assent to our owne
Prayers, *1 Cor. 14.*

1 Cor. 14. 16.

4 The nature of Publike Prayer commands it: for they are, as we call them, common to all; and of them especially it is most true: They are the fruit and calves of our lips, *Heb. 13. 15.*

Heb. 13. 15.
Hos. 14. 3.

5 Scripture enjoyneth it, as a meanes of salvation: *With the heart man believeth to righteousness; but with the mouth confession is made unto salvation,* *Rom. 10. 10.*

Rom. 10. 10.

6 Our obedience to this Church, and in it conformity with the Church of God exacteth it: for this is the pillar of truth, led and guided by the Spirit of God.

7 Our owne benefit requireth it; for hereby (namely by the voice and our outward gestures) we stir up our owne devotions, we drive away drowsiness and sleepiness; we rouse up our spirits, we cheere our mindes, we quicken and kindle our zeale, speaking (as the Apostle commands) to our selves, *Ephes. 5. 19.*

Ephes. 5. 19.

8 The exercise of our faith requireth it; for prayer is the proper act of our faith; and no where so fit is that saying of S. James: *Show me thy faith by thy workes,* *James 2.*

James 2.

9 Charity, in the good of others requires it; for by our voices cheereflesse, we cheere, encourage, and edifie one another; *Teaching and admonishing one another,* *Col. 3. 16.*

Col. 3. 16.

10 And lastly, our heart and affection requireth it of us: for if the heart, the leading part be in our prayers, our prayers will quickly appeare to bee hearty in our mouthes.

K 2 It

*Mat. 12. 34.**Psal. 39. 4.**Esay 39. 13.**Mat. 15. 8.**Ier. 13. 2.**Ezech. 33. 31.*

It is one of the three wonders of the face and vi-sage, that all the affections shew themselves there-in ; nay, it were a wonder they should not doe so : Difficile est crimen non prodere vultus. Our heart, our affections, can be no more hid, than fire in our bo-somes : David sheweth it : At the last I speake with my mouth.

And surely, that the mouth should be wanting, never was it heard til our frozen age : the complaint was then, This people draw neere mee with their mouth, (Esay 29.) Thou art neare in their mouth, (Ier. 12.) They shew much love with their mouth, (Ezekiel 33.) Their tongue still ran before their wit. Their mouth was, howsoever : God liked well of it ; he would have it so still ; he would not have it left out. And therefore onely he giveth an order for it : Be not rash with thy mouth.

5 And so we come to the fifth folly ; The mouth before the heart, without the heart, (as you see it here placed in my Text) No, thus the mouth is awry, out of order ; So it must not be, neither must the mouth (as with us) be left out at all ; nor must it come before all, out of due order : Be not rash with thy mouth : No, the heart is the leading part, the mouth must and shall come after. Neither must the mouth be without the heart : this a maine folly also ; as to pretend the heart without the mouth, so to intend the mouth without the heart. Great cryes, no cause : the Devill is subtil as a Serpent ; hee will make us beleieve that God will accept of a peece of a sacrifice ; what needs the whole burnt offering ? Adūtar kuryz : As little cost as may be : either the

the heart alone, or the skin with a few bones ; as *Prometheus* mocked his *Jupiter*. This hypocrisy crept in betimes ; as amongst the *Iewes*, so in the Christian Church. This made *Macarius*, and some others of the *Easterne Church*, even of old, call for *lesse mouth*, and *more heart*. This made some *Latine Fathers* say, *Non clamor, sed amor*, &c. This made *Erasmus*, and others of later times, most justly blame the tumbling over their *prayers* in the *Latine Church* ; he rightly concluded, it was a signe they had no *heart* at all to their *prayers*. And is it not so with us ? The tumbling, mumbling, mangling, postling, passing over our *prayers*, as though they would never be ended : as it argueth *consemp* in them, that so performe them ; so it causeth also *contempt* in the people that are present at them. I would that this *folly* wereas severely censured with us, as it is in the * *Muscovie Churches* : then doubtlesse the reverend and carefull carriage of the *mouth*, would fetch the *heart* againe, and make it as better esteemed, so more religiously devout. Surely *Oratio*, is but *oris ratio*, the *heart* appearing in the *mouth* ; which whilst by many *tongues*, in one place, praying the same words, praising the same *God with one accord*, in the same *faith and love*, as they did, *Acts 2.1.* is but as the Scripture calls the *mouth* of the Prophets, *Luke 1.70.* *One mouth*, *one voice* ; as from *one heart*, *one soule*, *Acts 4.32.* Howsoever, whatsoever is become of the *heart*, for the most part in our Churches, there is but one *mouth* left, the *mouth* of the Minister, and that for the most part a *rash* one too ; even too rash, too

* Apud illos enim Sacerdos si inter legendum aut erret, aut lingua titubet, aut vocem aliquam depresso enunciet, gravissimo proptere ab auditoribus objugatum, qui eum et sacro loco indignum, et liberos alii tradendos unanimi voce proclamant. Vid. lib. Leon. Epist. ad David. Chytraum. de Rustar. Releg. pag. 239. Multcovit. Theolog. Acts 2.1. Luke 1.70. Acts 4.32.

hasty, to precipitate. Let me therefore speak to that in the words of my Text. *O, be not rash with thy mouth.*

⁶
The last folly,
the Heart too
hasty.
Psal. 10.17.
Prov. 16.1.

And so we come to the last folly : *Let not thine heart be hasty : the heart also may be too hasty.* As there was a preparing of the Sacrifice : so must there be preparations of the heart, *Psal. 10.17. Prov. 16.1.* Without these it is too hasty, when it neither weigheth it selfe, nor the matter, nor the manner, nor the words of our prayer : But all is sudden, neither considering to whom, nor with whom, nor how, nor what, nor where wee pray ; when it faileth in any part or measure, of due or true attention, the heart is then, too hasty.

1 The Heart, that is, the Affections are then too hasty : when it weigheth not it selfe, whether it come in a right faith or no, in sincerity and integrity, for God's glory, more than for other ends ; cleansed and purified from all uncleannessse : If not *cor mundum, a cleane heart, and pure hands,* then not fit for the Holy place, *Psal. 24.4.* Such an heart is too hasty. Remember God is in heaven, whose pure eyes can endure no uncleannessse : *God beareth not sinners :* but *Let every one that nameth the Name of Christ, depart from iniquity.*

2 The heart is then too hasty, when it is not hearty to all others ; wanting the hearts affection, and true Christian charity ; not only pardoning and forgiving others, but praying for them, doing all good unto them : Such prayer, as *Cornelius's* was, the Church with S. James calleth *εργα καριτατικά, working prayer :* and the Schoole *Charitativam* ; true effe-

Psal. 24.4.

John 19.5.1.
2 Tim 2.19.

James 5.16.

Ethall

etnall prayer, which, as Faith, worketh by love : without this, if the heart run to the Altar, it is too hasty, it must backe againe : Remember, God in Heaven is the Father of us all : Thou on Earth, of earth for the matter of thy body, like to others ; they thy brethren : therefore if thou hast ought against thy brother, lay downe thy gift at the Altar ; first, goe, bereconciled to thy brother, &c. Mat.5.23.24.

Mat.5.23.24.

3 The heart is too hasty, when it wants true humility, sense, and sight of its owne weaknesse ; to cast it selfe as a Worme upon the earth, accusing and condemning it selfe, as a Beggar, never giving over to pray for God's grace and favour : such grace the Church calleth *anxiam, curam, et laborum*, and the Latines *Aſiduum, daily, continuall, laborious, and earnest prayer* : If this be not, the heart is too hasty : Remember God is in Heaven, the Greatest and Highest Majesty, thou art on earth ; therefore as a Beggar, humble thy selfe, cast downe thy selfe upon earth : Beggars must be no choosers ; we must stay our time, we must watch and pray, and pray continually ; Ask, seek, and knock, Matth.7.7.

Mark.13.33.
Luke 18.1.
Mat. 7.7.

4 The heart is too hasty ; for the matter, when it is carried either too hastily, or too earnestly to desire earthly things : either coveting them alone, or preferring them before Heavenly. Nay, consider thou art in earth, and standest in need of all things : Remember Heaven is above thee, and God in Heaven, to whom thou suest, the King of Kings. Immodest and sinfull petitions we dare not present before honest Men : vile and base Boones are unfit even for earthly Princes : yet earth is the most that they

S. Basil. *in Epist.* they can give ; but *αἰσχράτων τοις δὲ βασιλεῦς οὐδέν,*
Monarch. c. I. as the *Greeke Fathers* use to speake. To ask a small
 & S. Greg. Boone of Him, (as that great *Prince* did to the Phi-
Nyssen. in orat. losopher) *God* will scorne it : it is too meane
Domin. Hom. I. for *God in Heaven* to give, too unprofitable for
f. 618. thee on earth to receive; thou must *παραποτείνεσθαι:* know that *Heaven* containes the whole *Earth*
 in and under it ; if therefore thou *first* covet the
 earth, which thou hast, and treadest on already,
 know then that thy *heart* is too hasty : *First seeke*
the Kingdome of God, and the righteousness thereof,
&c. Mat. 6.33.

Mat. 6.33.

Mat. 21.12.

Mark. 9.24.

Job 16.17.

Eva. lib. 12.
 div. Aposteg.
 cap. 4. Antioch.
 hom. 10. de Psa.
 f. 305. Tom. 2.

5 The *heart* is too *hasty* ; when not minding the
Majesty to whom it prayeth, nor the matter and
 thing, for which it prayes, it roveth and runneth
 after wandring wanton thoughts, vaine, foolish,
 and idle imaginations: Remember *God is in Heaven*,
 the *searcher of the heart* : thou on *Earth* apt to be
 seduced, tempted, and led away, subject to much
 defilement. Thou must (as our Saviour) *drive the*
money-changers out of the Temple, covetous desires
 and cares of the world ; and the *Musitians* also, as
 He did; namely, the lusts of the loose eye, and lasci-
 vious heart, the fancies and frenzies of concupi-
 scence: such prayer the *Antients* call *καραρά εὐχήν* ;
 as the *Latines, Puram*; as *Job* also, *Job 16. 17.* when
 the *heart* is cleane *swept* of all worldly thoughts.
 And indeed *μητράτα*, who is sufficient for these
 things ? so hard a task is it to pray indeed: and so
 true is that of *Agathon* confirmed by long experi-
 ence, That there is no work so hard under the Sun,
 as to *pray God* aright ; none so irkesome to the
 flesh

flesh, none which Satan more striveth to hinder. Ioan. Clym.
Gr. 23. Car-
thus. in 4. Sent.
Dif. 15. q. 6.
f. 214.
1 Cor. 14. 15.
Therefore to prevent the one, and to provide for
the other, fit it is meditation should go before ; at-
tention, along with our prayers. And attention, 1 Cor. 14. 15.
even to the heart alone is (as you heare) of so many
sorts. The Apostle reduceth them all to two :
1 Cor. 14. 15. The spirit and the understanding. The
Schoole Divines to three : 1. Attention to God in
Heaven, to whom we pray. 2. To our selves, and
our owne heart on earth, who make the prayer.
3. To the matter and subject, for which we pray :
And all this necessary for mentall prayer, where we
use no voice, no word, no mouth. But if we come
to vocall prayer, where we use voice, and
word, and mouth, and all the rest before ; then must
we come back to these rules againe, and observe
a twofold attention more, which Divines require.
1. To the words : 2. To the sense of the words,
whereby we pray : we'll apply it to the Text.

*Be not rash with thy mouth, and let not thine heart be
hasty.*

The heart and understanding, if it be wholly busied about words, and the ordering of them, as usually it is in sudden and conceived prayer, then must the heart be, as it were, all and only, mouth : and that attention due in other kinds must be the more broken, by how much the more it is divided and distracted in it selfe : it is a true Rule of *Clymachi*, who wrote both his owne, as also the observations of the Ancient *doctrinæ*, and therefore spake by good experience : *Mens ad inquisitionem verborum disten-
satur : The mind is racked and perplexed to express it*

Ioan. Clymachi.
gr. 23. p. 346. 1

L selfe

selfe in words. Therefore they that have been Masters in this Art of Prayer (whatsoever some of late have fancied to themselves) have, either for the most part, even in private, used mental prayer; or else have prescribed themselves a set forme of prayer: for this cause chiefly among others, that the heart being not carefull for the mouth, might be the more attentive and intent upon it selfe: and all this yet for private prayer. But if we come to publike prayer, which is, and must needs be vocall, with the voice and mouth; Nay, where one (the Minister) is the mouth of all the people; then my Text, nay, Reason, Religion, and Charity commands, That what helps Devotion may finde for it selfe in private, the same should be used in publike, for the people also. Be not rash with thy mouth; Then which are the mouth of the people, must have respect to the hearts of the people, with whom thou prayest, lest otherwise thou be too rash: and ye people, that have an heart to call upon God by the publike mouth of the Church, must have an heart also to understand what is prayed by this mouth; otherwise your heart will be too hasty. But how shall this be? Surely here it is most true, We know not how to pray as we ought; but the Spirit helps our infirmities. Rom. 8.26. For therefore the wisdome of God hath appointed: Christ his word hath commanded, and our Comforter the holy Spirit hath alwayes directed the Church to two certaine Rules in our publike prayer.

1. That the prayers in publike should be set, that they might be publikely knowne. Be not rash with thy mouth, &c.

2. That

The two Rules
or Lawes of
prayer in pub-
like.

2 That they should be *short* and *briefe*: *Let thy words be few*. And thus we are at last come to the Charge, where so much is to be said against the *Errors* of these times to be here *indited*, that I wish the houre were to begin againe. But I will bee briefe.

For the first: it is the frantick humour of Men of our times, that because G o d hath promised his *Spiris* to assist his Church, bidding the *Apostles*, they should *not be carefull what to speake*, for it should be given them at that instant, Mat. 10. 19. that therefore all *set-prayer* is against the ordinance of the Spirit; and we to use *sudden* and *extemporary* only. Of this, as the grounds are false, those places and promises being either *especially understood* of *Martyrdom* (as *Isidore Pelusiot* expounds) or *personall*, to the *Apostles* chiefly, and those first times, who for their admirable calling, and greater work, needed more miraculous assistance: so is the position not only false, deceitfull, and dangerous; but also repugnant to Reason, Religion, and all Christian practice. For first, is it not fond once to thinke that the Spirit of G o d , which is the *Spirit of prayer*, (Zach. 12. 10.) is made the worse or weaker for advisednesse? Doth deliberation do hurt in Religion onely? Doth the Spirit of G o d , like the tempestuous wind *Euroclydon*, carry all on an hurry? No surely, the Spirit of G o d is the *Spirit of counsell and wisdom*, Esay 12. 2. and therefore an enemy to all *rashnesse* and *hastinessse* either of mouth and heart, which are hereforbidden: *Be not rash with thy mouth, and let not thine heart be hasty*.

Isidor. Pelus.
lib. 4. Ep. 108.

Otherwise,
It is unreason-
able.
Zech. 12. 10.

Act. 27. 14.

Esay. 11. 2.

² Dangerous.

³ Concil.
Carth. can. 23.
² Milevitan.
can. 12.

² Cor. 14. 26.

Concil. Milev.
can. 12.

And is it not dangerous also to commit all to private spirits: even that *arduum*, that *hard worke* of prayer, as the Scripture calleth it? Surely the Church hath found it so; For whereas after and against the established *formes* of the Church, some brought in their private conceipts into the *African Churches*: first, the *third Councell of Carthage*, and then the second of *Milevis*, did publish their Lawes, that no prayer should be used in the Church, but such, which had been first approved by the Church; and a reason is given from this *rashnesse*: *Ne forte aliquid contra fidem, vel per ignorantiam, aut per minus studium sit compositum*; that is, *Lest perchance somewhat might be vented through ignorance, or carelessness, which might be contrary to the faith*: the ver-ry ground of my Text. And surely, that there should be a *set-forme* of prayer, maketh much for this *one mouth, Thy mouth*. The *mouth* of the Church should be but *one*: when it was otherwise, the Apostle liked it not: *many mouthes, a meanes of confu-sion*, *1 Cor. 14.26*. *How is it when you come together, every one hath a Psalme, hath a Doctrine, hath a tongue, hath a revelation, hath an interpretation? Let al things be done to edifying*. If every one in the Church, should conceive his *Psalme*, what confusion would there be of notes and voices? Yet, our *Psalmes* are but *Prayers*, and our *Prayers* should be as *Psalmes*, wherein all doe joyne: such were anciently both their *Psalmes* and *Prayers*: *Ab omnibus celebrentur, Let them be said by all* (saith the same *Councell of Mi-levis*.) Such is *Common Prayer*, as the Ancients rightly: *Kοιναὶ εὐχαὶ, μίκρες δὲ λέγονται τὰ μίκρα εὐχαῖς: Our prayers*

prayers are common; for all say the same prayer, saith S. Chrysostome. And so, as you have heard, it is fit all should do: A set prayer therefore necessary, that there may be one mouth.

S. Chrysost.
Hom. 18. in cap.
8. ep 2. ad Corinths.

² That there
may be but one
heart.

Againe, set-prayer makes for the unity of the heart also: as Thy mouth, Thy heart: of all but one heart; so should it bee. The heart of the people should, if not lead, yet at least go along with their owne prayer: but how can this be, unlesse their prayers be knowne, unlesse familiar to them, unlesse they be before acquainted with them? Hee, that prayeth with others, must have respect to others, with whom he prayeth: publike use and order is not directed, but by commonly knowne sounds: the Apostle sheweth it, ^{1 Cor. 14.8.} If the Trumpet give an uncertaine sound, who shall prepare himselfe to the battell? The Trumpets sound is therefore certaine, because knowne before, set and prescribed: And againe, There are so many voices in the world, yet none of them without signification, ^{1 Cor. 14.10.} Signifie they do all, because they are set and certaine: therefore they lead, direct, and instruct the mind. Such must our prayers be, that they may do the like. That the heart therefore may be but one, a set-prayer necessary: one mouth, that there be but one heart.

^{1 Cor. 14.8.}

^{1 Cor. 14.10.}

Againe, set-prayer prevents the danger of the mouths rashnesse; Be not rash. And indeed, how many foolish Tautologies, Battalogies; how many idle words, irreverent, unmannerly, ridiculous, if not blasphemous passages fall from many, in their suddenly conceived prayers? The Councell of Milevis

³ It prevents
the mouths
rashnesse.

Iudg. 11. 31.

v. Anastas. Nicennum, seu Sinaitam. Qu. 38
 Hug. de Sancto Vict. tract. de filia Iephtae. Tom. 3. f. 234.

⁴
 It prevents the hearts rashnes:

^{1.}
 By understand-
 ing them.

^{2.}
 By meditation
 before.

saw it, and shewes it well enough: *Ne contra fidem, vel per ignorantiam, aut per minus studium: Blasphemous, ignorant, careless Prayer, experience shewes it with us.* Iephta's vow alone is a witnessse: A man would thinke it a glorious zeale: *The first (saith he) that comes out to meeet me shall be the Lords: the very first, that, whatsoever (even that) and no other; that, whatsoever it be.* Behold a true picture of *Quicquid in buccam.* It might have beeene an *Asse,* or a *Dog,* as well as his *Daughter:* God therefore (as Divines note) forbad him not, as hee did *Abraham,* but suffered him to do, and *offer the sacrifice of fools:* Onely by him, God hath taught us; thee and mee: our *month* should not be *rash;* much lesse the *month* of thee and me, and many more: The *month* of the people, the Minister, neither formatter nor manner may be *rash;* Hee tyed to a forme: A *set-Prayer* necessary for him, that hee prove not *rash with his month.* But suppose all well; no errour in such *conceded Prayers;* yet the *month* of the congregation, the Minister, as hee must not goe before his owne *beart,* so neither before the *heart* of the people, whose *month* hee is: Either way the *month* is too *rash.* Fit it is their owne *heart* should leade, at least accompany their owne *Prayer.* A *set-Prayer* necessary for the people also.

But if so; yet the *heart* may be too *hasty,* if not filled by meditation. *Meditation* is (as the Schooles rightly) *applicatio mentis, Intellectus contemplativus:* a raising and applying (the Heart) the understanding, that it may leade (the Heart) the *will* and *affections* after it: Therefore preparation necessary before prayer.

prayer. But how can this be, if that they should meditate upon, be unknowne unto them? Therefore a set-prayer necessary for this end also.

But yet not all: As meditation before, so Attention is necessary in our prayers: Prayer is *Intellectus practicus*, The earnest desire of the heart: All kind of attention and intention is for the heart most needfull; and for this cause, that the hearts desire may be the more earnest, whilst being eased for the mouth, it is most busied upon it selfe; a set-prayer is necessary for this end also. *Be not rash with thy mouth.*

And indeede, as God hath commanded, so the Spirit, who teacheth us to pray: *Rom. 8.* hath alwaies directed the Church in all ages to a set-forme of prayer in publike. In the old World, and the Church before the Law: *Gen. 4. 26.* it is said: *Then began men to call upon the Name of the Lord:* that is, say Interpreters, they began to use Rites and set-formes in publike.

After under the Law, there needs no proofe: God in many places prescribed set-formes unto them, which the Iewes even use to this day: *Numb. 6. 23. Joel 2. 17. Deut. 24. 14.* Infinite are the places: It is too notorious to be denied: I have proved it already before. So a set-prayer they also were directed to.

Last of all, under the Gospel: A set-prayer they had from the beginning: I e s u s C h r i s t the corner stone, laid the first stone in the building; viz. the Lords Prayer: from this the Church encreased it in the Apostle's times: as from *1 Cor. 11.*

and

3.
By attention in
them.

2.
The Chuches
practice.

1.
Before the
Law.

Gen. 4. 26.
Puto verendum; Tunc incepsum est invocari nomen Domini, ut dicat, eo tempore siue certos colendi Deum institutos fuisse, quos observarent filii Dei, hoc est, Membra Ecclesie, quam in posteris Seth habuisse multi arbitratur. Ioan. Dru-sius in *Dificilior: Genesios.* cap. 15. p. 30.

3.
Under the
Law.
Numb. 6. 23. 24.
Joel 2. 17.
Deut. 24. 14.

3.
Under the
Gospel.

^{1 Cor. 11. 14.}
chapters.
^{1 Tim. 2.}
^{Col. 3. 16.}
^{Ephes. 5. 19.}
^{Act 2. 5.}

Reason 1.
Thou art on
earth.

^{2 Cor. 5. 1.}
^{2 Cor. 4. 7.}

Reason 2.
God is in hea-
ven.

² Law of pub-
like prayer.

and 14. Chapters: 1 *Timoth.* 2. *Colos.* 3. 16. *Ephes.* 5. 19. *Acts* 12. 5. &c. might be abundantly proved: Besides the testimonies of S^t. *Chrysostome*, *Basil*, *Austin*, *Cyril*, the Greeke *Dionysius*, *Proclus* and many others: yea, the common *Liturgica*, found in all Christian Ritualls, doe plainly evince this, that with the Faith it selfe, *set-prayer* was established in all Christian Churches.

And indeede, doth not good reason here per-
suade it? *Thou art on earth*. Remember this; that though the Spirit assist us, yet dwelling on earth, nay, in earth, in *houses of clay*; we have *this treasure but in earthen vessels*; and therefore, because *in earth*, wee should be jealous and suspitious of *this earth*, carefull and watchfull over our selves; *Be not too rash with our mouth*.

Againe, Remember, *God is in Heaven*; where-
fore if, as mistrusting our manifold infirmities, even
when we speake before men, our equalls; or but to
men, though our betters, wee are so carefull, as to
penne and weigh our words before hand, that wee
offend not: Then how much more carefull should
wee be, when wee speake before *God*, nay, unto
God? O here *be not rash with thy mouth*, and let
not thine heart be hasty: Let *thy words be few*. And
indeed, *our words* here would be as *few* our owne,
as might be (If any) in publike: They would be
in the Church, as the Church allowes, as shee
speakes, The words of the Church: *Thy words*, It
is spoken to the Church: A *set-forme* in publike,
when we pray in publike.

Neverthelesse, though her words; yet here another

ther law for the Church, and her publike prayers, That they should be *Short*: *Let thy words be few*. Few words imply short speech: Short prayers they must needs be, where there be few words; words are the hearts earnest, and should, as come after it, so come under it. The tongue and mouth are the hearts index; and as indices to bookes: so should the mouth, as it were, but referre God to the heart, where he may reade more. It is the property of a full heart, not fully to expresse it selfe; and the duty of a good Christian's prayer, as not to speake, more then he meanes, so to mind much more then he speakes: *Let thy words be few*.

But besides: *Short prayers make long devotions*: the affections, that vent themselves quickly, loose their vigor: and the heat, that evaporates, spends it selfe the sooner. Sorrow, when it hath made a vent, ceaseth to be sorrow; and the tongue, that declares, abates the hearts fervour. The mouth is to the heart, as the mouth of a glasse, or viall; which, if it be of the biggest, powreth all out at an instant, whereas if it be narrower, it holds the liquor the longer, & maketh a pleasant murmur in the issuing. I know not how, but a strange speech it is of a wile man: *That hee feares not God from his heart, that maketh long prayers*. And Ecclus. 7. 14. *Make not much babling, when thou prayest*. Sure I am, where we find this froth in the mouth, there alwaies finde wee some fault at the heart. The Pharisees made long prayers: Matth. 23. 14. but there was hypocrisy at their heart. The Heathen made long prayers: Matth. 6. 7. but there is infidelity at their heart. Be

* Quidam ver.
Sapient. He.
braor.ap.Dru-
gium l. i prele-
rit.in 6. Mat. 7.
Ecclus. 7. 14:
Matth. 23. 14:
Matth. 6. 7.

yee not like unto them (saith our Saviour (vers.8.) After this manner therefore pray (ετοι) so ; Let this direct you for the length of your prayers. Hee giveth us, as the matter, and order ; so the measure (at least of our publike prayers) μετρησιν εις
*S. Chryl. Hom.
de Anna f.965.
Luk. 18.1.
1 Thes. 5.17.
Rom. 12.12.
Mark. 13.33.
Mat. 7.7.*
*S. Chrys. hom. 2
de Anna f.965.*

επιστολη : saith an ancient Father. The Lord's prayer, a set forme, as a president to the Church, she should doe the like ; so a short forme, as a patterne, the Church should not go beyond. As the Widdow, pray continually, Luke 18.1. without ceasing. 1 Thess. 5.17. Instant in prayer. Rom. 12. Watch and pray. Marke 13.33. Ask, seek, and knock. Mat. 7.7. The very manner of these and the like speeches, sheweth the manner of our prayers, that they should bee οχυραι πυκναι (as one) thick and short. And how the ancient and first Christians did expound these and the like places, S. Chrysostome will shew us : his words are remarkable, χριστός καὶ Παῦλος σπαχεῖας καὶ επαγγεῖλας τὰς εὐχαὶς ἐκάλεσεν εἰς ὁλέας διατεμάτων. Christ and S. Paul command us to make our prayers thick and short, with little spaces and distances betwixt, for these causes, namely;

1. That the weakest devotion of the meanest Christian may not be oppressed.
2. That the people might have space and place to joyne with the Priest, and give their assent to their owne prayers.
3. That by their often responds, the mind of the people might be kept from wandring.
4. That their devotion (thus) might be the more excited and stirred up.
5. That their attention (thus) might bee kept waking,

waking, by their often responds, which were expected from them.

6 That hereby they might shew their confidence in God's mercy by Christ's merits, as contrary to the Heathen practice, Mat.6.7.

7 That by such means the Priest also might in such spaces be both eased, and refreshed in the time of prayer.

8 That there might be a space for meditation.

9 But especially that our Saviour's command might be observed, who hath thus, both by his precept and example, commanded.

And as Christ hath commanded, so hath the Spirit directed; and so hath the Church alwayes practised. In the Greek and Mother Church (Ep. phanius tells us) their prayers were μετριοὶ καὶ πεπληρωμένοι, εὐτόμη. Λογ. c. 24. *x; εὐτομής: with all frequent and fervent brevity: short and thick prayers.* In the Latine Church, the Collects, Antiquissima preces (as Erasmus rightly stiles them) *the most ancient prayers were all short, not exceeding the length of the Lord's Prayer.* Such were their prayers in the African Churches (as Cassian, and out of him S. Augustine relateth) *Creberrima & brevisima, most thick and short.* And the more earnest their prayers, the shorter were they, and the more frequent their answers. The Apostle useth two words usually to expresse their twofold formes; ορούχη: Δεῖναι: *prayer and supplication:* to the one, the same with our Collects, the people answered, Amen; to the other, agreeable with our Letany, &c. they answered as we, with diverse and sundry answers: for the most part, Amen, &c. or

S. Epiphanius.
Εὐτόμη. Λογ.
c. 24.

Def. Erasmus.
lib. de modo
orandi.

Joh. Cassian.
Institut. lib. 2.
c. 10. &c.
S. Aug. Ep. ad
Probam. 121. &c
orando Deum.
cap. 10.

the like. From whence, as from the frequency of their often petition, these prayers were called *Antoris and decessis*, being in substance, forme, and order, the same, which we have in this Church of *England*: therefore *Gilbertus Cognatus* a most learned *Germane*, even an hundred and thirty yeeres agoe, laying downe the *formes, Veteris Ecclesiae, of the ancient Church*, layeth downe the very prayers of this Church of *England*.

Application

Thus you see I have brought our Text home to our doores; where because the time and Text put me in mind, I will only adde two or three words more for the conclusion of these our *Sessions*.

These even as few as may be, and therefore but *three* only to conclude and shut up all: *Viz.*

A word of *Confutation*, a word of *Exhortation*, a word of *Gratulation*.

¶ The first shall be *Verbum confutationis, A word of confutation, reprove, and reprehension*. There are a sort of people in the world, who because they most admire their owne fansies, and are onely in love with themselves, like therefore no *prayers*, no *devotions* but their owne: nor these have they any, but of the *longest*; wherein they may sooner *lose* themselves, and their blinde zeale, than *, whom they pretend to seeke. With these men *Set-prayer* is *Parrat-prayer, lip-labour*; compared to an *Horse in a Mill*: (so dare these fooles blaspheme.) The *short*, and therefore *fervent ejaculations* of the *Ancient Church*, most fit, either for publike or private devotion, are *shreds of prayer, &c.* any thing, but what they are, or should be. And because our blessed*

Saviour

Gillb. Cognat. precum f. 302. &c. 312. Operum, quem vide.

Saviour in that most perfect forme of His, the ground and patterne of all ours, still stands with us, and his Churches practise : therefore forsooth, His also (that you may know what spirit they are of) He also (I say) and His most perfect *Prayer* is rejected by them. That prayer, say they, in no sort to be used by us. So we have heard them speak and write ; witnessse their * Bookes. But I pray you then, to what purpose serves the *Lords prayer*? It is (say they) given us for a patterne and president for all our *prayers*. Well and good : if so ; then must all ours be, as that is, 1. *Set* and prescribed. 2. *Short* and briefe. Thus are they againe (like that *Negquam servus*) condemned out of their owne mouth ; and unwittingly snared in their owne words. But (say they) *set-prayers* limit and prescribe the *Spirit*. What spirit do they meane? The *Spirit of God*? Nay rather, that *blessed Spirit* is best (in us) furthered by them : due meditation (as it may here best) preceding, to them preparing our devotion, and in them augmenting the vigor of our intention. For this cause he hath alwayes prescribed such to his Church : such hath the Church alwaies used till our dayes. He that first brought the other in amongst us in publike, was hee that either first broke the Churches peace, or did at least begin to renew the *Schisme* amongst us. Consider, I beseech you, my brethren of the Clergie (to you I now speake) whether such an one be a fit president or example for us. Consider whether such prayers *privately fram'd*, and *publikely used* for the most part, bee not against publike order and private zeale : whether

* Vid. Franc.
Johnston cont.
Io. Carpenter
*de prescript. ab
bominibus pre-
ear. form. Am.
Stetred. in 4.*
1610.

they do not much more circumscribe and limit the Spirit. Consider I beseech you in the feare of God, whether these have not beeene the meanes to disgrace and discredit the Churches, and all other our true publike devotions. Surely much better, as safer, was the practise of former Ages: in which nothing (for matter of invocation) was publikely used, but what was publikely approved: they using none before their *Sermons* (in this place of exhortation, the *Pulpit*) but either the *Lords Prayer* onely, or (as in elder times) this short forme, *The Lord be with you*:

Post verò lectionem Legis & Prophetarū Epistolarū nostrarum, Actu. &c. Evan- *him againe. Therefore let me (in the bowels of gelii Ordinatus*

salutet Ecclesiam iis verbis, Gratia Domini nostri Iesu Christi, & charitas Dei patris, & communicatio Spiritus Sancti sit cum omnibus vobis, Amen: & omnes respondeant, Et cum spiritu tuo. *Post hæc verba alloquatur populum sermonibus exhortatoriis.* Clemen. Confit. lib. 8. c. 4. Latin. edit. Lugdun. 1565. p. 355.

Observatum hoc idem in Orientalibus Ecclesiis docet, S. Chrysost. Hom. 3. in 1 cap. ad Colof. his verbis. Οὐτανέπλθν ὁ τῆς ἐκκλησίας μεγάλος (Episcopum designat, Presbyteri enim utebantur solita illa formulâ, Gratia Domini, &c. quum tamen interea Episcoporum magis propria fuerat Salutatio illa altera, Pax vobis) εὐθέως (pergit ille) εἰρήνη πᾶσιν. ὅταν ὄμιλοι, Εἰρήνη πᾶσιν. ὅταν εὐλογή, εἰρήνη πᾶσιν. ὅταν ασπιδέσις χειλίου, εἰρήνη πᾶσιν. ὅταν Ἰερία τελεσθῇ, εἰρήνη πᾶσι. καὶ μεταβούται λιπαρὰ χάριτον εἰρήνη.

Simile fuisse institutum Ecclesiæ Latinæ & Occidentalis, liquet ex illo de Macario apud Optatum lib. 7. p. 201. quod cum Bavinianæ editioni decesset, doctissimus vir Mericus Casaubonus suo loco restituens, ad calcem libri 3. subjecit. Siquidem ostensurus Optatus Macarium non tractasse, id est, prædicasse, vel concionem habuisse ad populum: *Hoc enim erat illu tractare: id probat, et quod verba habiturum non salutabat populum.* Contra (ait Optatus) Episcopalis tractatus probatur ab omnibus sanctitate vestitus, salutatione scilicet geminata. Non enim aliquid incipit Episcopus ad populum dicere, nisi primo in nomine Dei populum salutaverit. Similes sunt exitus initii. Omnis tractatus in Ecclesia à nomine Dei incipitur, & e jussione Dei nomine terminatur, &c.

Ex quo liquet, Episcopos cum in ingressu concionis, tum in ejusdem exitu populum his verbis salutasse: Quod etiam supra allatis verbis confirmat. S. Chrysostomus,

ταν διλη & διαν ευλογη. Absolventes enim suas exhortationes benedicebant Episcopi, sicuti & Presbyteri διλογοντες. Adeo hæc eadem formula utriusque & salutatio & benedictio: quam tamen Optatus salutationem geminatam appellat. Vbi autem Episcopis receptione postea, diverso ritu à Presbyteris salutare, Concil. Bracarense i. Prohibitum id fuit, sanctumque Canone 21. Ut uno modo salutent, dicentes, Dominus sit vobiscum, sicut in libro Ruth legitur, & ut respondeatur a populo, Et cum spiritu tuo; sicut & ab ipsis Apostolis traditum omnis retinet Orient, &c.

C H R I S T I Z V S) beseech you all (wishing my voice might reach as farre as the fault extends, to every person and place) that you and they would all receive the second Word.

¶ Of Exhortation and Admonition; that as we hold the Spirits unity, so we would even in this also provide for the Churches peace: that we would all as one (herein) follow our blessed Saviours command, his Spirits direction, his Churches practice in all ages. That as we are his peoples mouth to him, we would not be too precipitate in our selves, too unadvised in respect of the people; whose mouths and hearts, that all may be but one mouth and heart, must necessarily in God's publike service accompany and go along with ours: that howsoever we do when we speake to the people, yet when to God we speak, that Our words be few; Let not our mouth be rash, or our heart hasty, to utter any thing before Him, that may make our Sacrifice to be the Offering of Fooles. Nay rather, let us be more ready to heare, that is to obey God and his Church: seeing to obey is the fat of Sacrifice. Yea, much better than all Sacrifice. Surely the Heathen man can tell us, that this is that kept up their Sparta. How much more this obedience to God; his Son our Saviour; his Word; his Spirit; his Catholike and universall Church?

1 Sam. 15. 21.

In

In whose wall, as in Noahs Arke, you and we all are only safe.

Gal. 3.18.

3 And truly (that I may adde the third word of *Gratulation*) we have ever great cause to confess and acknowledge God's favour and mercy to us, who are of this *English Church*: and far more juster cause have we to praise Him ; not (as the Heathen Man) that we are *Men only, not Women; Grecians, not Barbarians; Athenians, not Boetians* : for now *Male and Female, Gracians and Barbarians, are all one in Christ* : but that we are *Men, not Beasts; Christians, not Heathen; English, the best Reformed for pure Doctrine and perfect Discipline* ; which God hath by a long and happily continued peace so mercifully approved, so miraculously defended. Truly the *Jewes*, in their *Beracoth*, recounting the blessings their Fathers received, and themselves now want, doe daily blesse, and continually praise God for them : How much more justly and truly should we do this daily and hourely ? We have received the *substance*, whereof they the *shewes* ; the *body*, Christ, whereof they the *shadowes* ; the *truth and performance*, whereof they but the *promise* : thus indeed with us all Christians after Christ. But of so many Christian Churches, how many, with *Israel* of old in *Egyptian bondage*, under the *Turke*, and other Easterne Princes ! How many scorcht, or at least in danger of the fiery *Furnace*, with the *three Children* ! How many in peace have not the cleare *truth* ? How many in full *truth*, have not *perfect peace* ! having both, how many have not that *discipline and government*, that must under

under God preserve them ! Only we (I say) enjoy all. God grant we may take the course, by seeking God truly, to enjoy them still. I say, wee of this Nation do and have long enjoyed them all by Gods speciall mercy : It being a special argument of Gods singular favour toward *this Reformation* received and established in *this Church*, that God (notwithstanding all our infinite sins beyond other Nations) hath and is still pleased so long to vouchsafe us such *Peace*, such *Plenty*, such a *flourishing State*, such inward *Content*, such outward *Prosperity*, so many, and great *Deliverances*, so strange and miraculous *Preservations* ; such happy *Government* under so many Pious and Religious *Princes* : having added this also in this most happy *Succession* ; that with the ending of that former Kingly Race of ours, neither our *Peace*, nor *His Truth* did end : but that another and nearer Kingdome is added to us, to strengthen our *Peace*, to encrease our *Thankfulness* to God, our *Obedience to Him*, and His Vice-gerent.

O let us not forfeit this *Peace*, yea Gods blessed *Truth*, by any unthankfulness : Let us not, as *fools*, still strive with God, His *Christ*, His *Spirit*. Let us ever obey God also in this, Take His Counsell, *Be not rash with our mouth*, &c.

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THE FOVRTH, OF THE NECESSITY AND ORDER OF GOD'S

Service by Prayer and the Words Mini-
stration: in reference chiefly to
the CLERGIE:

Preached at the Trieniall Visitation of the R.
Reverend Father in God, William, Lord Bishop
of London, holden at Dunmow in Essex. Septe.
III. Anno Domini. 1634.

ACTS CHAP. 6. VER. 4.
But we will give our selves continually to Prayer, and
to the ministration of the Word.

IT was an ancient custome in the Chur-
ches Synodall assemblies, that the
Sacred Bible (ra. CICIA) the Bookes
of Holy Scripture, the Rule of Chri-
stian Faith, were openly layed on an
higher deske; the Ecclesiasticall booke of the

Vide Christop.
Iustell. IC. in
prefat. ad Co-
dicem Canonum
Eccles. Catol.
in inicio.

N 2 Councils,

Councils, the Rule of Discipline and Order, on a lower by them : To teach us doubtlesse, that both these are a safety and defence, the one to the other: Neither Faiths Doctrine secure without the pale of Discipline, nor Disciplines Order sound without the ground of Doctrine. Both like those two Sisters in the Gospell, Mary and Martha ; or these in the Text, Prayer and the Word, serving the Lord in the mutuall service of one another. Behold what then was, is now againe represented unto your Christian view eventhose two Bookes opened before your eys; or one Canon in both those Bookes. A Canon truly it is, and that of the second Synod that ever was, the first and only : yet recorded also in the Booke of God; a speciall part of His holy Word, and therefore most truly Canonicall.

And which is yet worth our observing ; As it pleased God, The first Synod that ever was (*Actis Chap. i.*) in the 34. yeare of our Christian Era, and the next after our Blessed Saviour's Assention, was called for the settling the number and Persons of the holy Apostles, the Churches Founders, and Governours. So this second now, in the same yeare held (as *Binnius* and *Baronius*, &c. account) doth as we see (by the same providence) designe and set downe their Office and Duty : and not theirs alone, but the Duty of us all, who succeede them.

So a Synod we have in the Text, Verse 2. Then the Twelve called the multitude of the Disciples, &c. And a Synod also at this time for some like end.

And

*Vid. Binius.
Tom. i. Conci-
lio 4. fol. 1. &
C. Baronius
ad An. 35. n. 1.*

And a yearlye provision it was, and it seemeth from the same ground, that as ^a that *Act. 1.* and *This* here, in the same yeare : so also in afterages ^a twice every yeare (if neede required) at least, once; the Church should have her solemne meetings. So the Councills of *Toledo*, *Tours*, and the rest: And they shew it to have bee the practice of the Eldest times, imitated (as appeares by ^b *Cusanius*) by the Civill State, that as in the Naturall body there being an evill feared from without, the spirits forthwith assemble, and gather to the heart, as it were to fortifie it, and secure themselves : So also in the *Body Ecclesiastike*, ^c *Quoties communis necessitas cogit* (saith the Councill of *Milevis*) *As oft as the common cause required*, there were common assemblies, Generall Councills, all meeting on all hands, to advise for the common good. ^d *Si vero nec de fide, nec de communi Ecclesia tractabitur* (saith the fourth of *Toledo*:) if the busynesse were not concerning faith, and the common cause ; if the Occasion be but, as here, *μηνυμενος ελληνισμον*, the murmuring of the Hellenists at *Hierusalem*, and the End as now, to provide for their Widowes ; then *Erit speciale Concilium* (say the same Fathers) the Synod shall be speciall or particular ; onely for those times and parts, the Rule to reach no farther: And so have we here a President for such as this.

But nevertheless whatsoeuer the occasion be, their Resolution here is Generall, Catholike, and Oecumenicall. They were for the Persons, *Apostles* immediatly sent from *Christ*, the first founders and planters of our Christian faith : their

^a Καλως εχειν
εδεξεν επαρτη
επιαυτη λεγεται
κεστη επαρτη
χιαν διε την
επιαυτην επαρτη
γινεται Con.
Nicen. i. Can.

5.
Κατα την τοιη
αγιων πατερων
επιεικειαν
διε την επιαυτην. Concil.
Chalced. Can.

^{19.}
Bis in anno,
juxta Patrum
decreta; aut si
non saltem se-
mel. Concil
Tolitan. 4. cap.
3. circa Ann.
Dom. 633.
Turonens. a.c.
3. Anno Dom.
570.

Vid. Aposto-
lorum Canon.
38. alias. 36.
^b Nicol. de Cul-
fa Card. L. a. de
Concord. Ca-
thol. c. 25. f.
809.

^c Concil. Mile-
vian. 2. Can. 9.
quilib. Afric.
cap. 95. & 73.
^d Concil. To-
letian. 4. cap. 3.

Commission as large as the whole world; therefore their Conclusion able; and such as ought indeed to conclude all us. All us, who have received the faith from their mouths. All us, Christians. All us, yet more particularly who have received either our mission from them, or like commission with them. All us, of the Clergy. We all, to mind the same Duties, in the same Order and manner, with the same bright, or rather fulnesse and fervour of Resolution, as they here. But we say they will give our selves continually to Prayer, and the Ministration of the Word.

The Divi- sion.

In which words you have three things principally to be considered (1) The Persons, We. (2) The Duties, Prayer and the Ministration of the Word. (3) Their Resolution for these Duties, and the manner of performance, *negocia regulae*; there is more in this word, then we are aware of: We translate it; *We will give our selves continually to, &c.*

Or, if you please, you have them thus,

- 1 *The Officers, We.*
- 2 *The Offices, Prayer, and the Words Ministration.*
- 3 *The Officiating, We will give our selves.*

In the Persons or Officers consider,

1 *Their Quality.*

2 *Their Dignity.*

3 *Their Unity.*

4 *Their Imparity.*

Of these two last chiefly, and of the two other in them.

In the Duties, consider,

1 *Their*

1 Their Number, Two: though including and comprehending many particulars.

2 Their Necessity, comparatively in respect of persons and time.

3 Their Order, in respect of each other:

First and principally to *Prayer*, as to the maine: to the *Ministracion of the Word*, as to the *meanes*. To the one, namely *Prayer*, as to the *End*: To the other, as the *Way* conducing and leading to this End. To the one, as to the proper and peculiar Service of *G o d*, absolutely necessary for all men and times; To the other, as the *Service of His Word*, properly belonging to us (*Clergy*) and chiefly necessary for those first times.

In their Resolution for these Duties Consider,

1 Their Desire, Purpose, and intention.

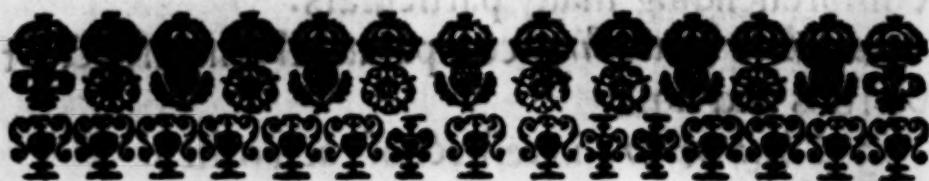
2 Their Solemn, and publikely knowned Consecration and dedication of themselves, *We will*.

3 The Oppositions there-against made, weighed and considered in this particle of's, *But, me &c. seqq*

4 Their serious Execution, carefull and industrious performance, notwithstanding all dangers to be feared, or difficulties to be expected, in this most significant word *I*. *We will* not only employ or busie our selves, but wholly, continually, perseverantly, mauger all lets, dangers and disturbances, *We will give up our selues most sturgly, and resolutely to Prayer and the Ministracion of the Word*.

And thus you have the severalls, Now wee come to each in order, as far as the time will give us leave.

i And



I.

*The Persons
Their Vnity
and agreement.*

Act 3.

Act 15.

Romans 16.

Math. 10.

John 20.

Act 1.

* S. Cyprian. I.
de unitate Ec-
clesie. 3. Hoc
erant utiq; &
ceteri Aposto-
li, quod fuit Pe-
trus, pari con-
sortio prædicti
& honoris &
potestatis, sed
exordium ab
unitate proli-
ci citur.

And first of the Persons, whom wee both
heare and finde in this Word ; **We.**
We. It is the voice of all the Apostles, not of
Peter alone : They all in the first Synod, chuse alike ;
have equall voice and choice in the Substituting
Matthias, *Act 1.* In that other, about Circumcision,
all decree, send, and judge alike : It seemed good to
the HOLY GHOST, and us, *Act 15.* Here they
all pronounce and ordaine alike : Neither was it
ever otherwise in after Councills, where all met, the
five Patriarch's were chiefe ; and as Saint Peter
amongst the chiefe Apostles, *Rom. 16.5.* So the
Romane Patriarch had onely ~~ægrogadis plas~~, to sit or
speak first ; not power to rule or guid either all
or any. The Apostles, as they were all sent toge-
ther, *Math. 10.* So they were all inspired at
once, *John 20.22.* To let us know, that they and
their Successors are Pari autoritate, pari consortio,
as the * Fathers speake. That Saint Peter speake
first, *Act 15.* or was by our Blessed SAVIOUR
spoken to alone, was but (as wee have elsewhere
shewen) because hee was with Andrew ~~ægrotkantos~~,
the eldest Apostle ; they thence ascribing to him,
Primas sedes, the first seates, (such were then Anti-
och, Alexandria, and Rome) because he was, thus,
the First ; Thereby teaching and signing the Chur-
ches

ches unity, which by one Spirit, from one Head, is but one in all: and though many Members, yet but one Body. *Wee.*

Againe, *Wee*: Though the *Apostles* only speak, though we heare them alone, yet are there more in the worke, *Hūm N*; But *wee*, points us not only to the *Apostles* as chiefe *Governours*; but also to the *Seventy Disciples*: yea, these seven (new) *Deacons* also not excluded. It is an errour of the ² *Sixth Synode*, and of sundry interpreters, which is greedily layd hold on by the factious among us, that these *Deacons* were only *Lay-men*: when as we apparently see *Stephen* one of them busied in the *Ministratiōn of the word*; and *Philip* in the office and duty of *Prayer* and *Baptisme*. Surely as the *Apostles* did not shut themselves nor their successors, the *Bishops* (as Stories plentifully prove) from the governing the *Deacons* care about their *Tables*; so they did not include that Office, only within that Table-service. They were but ~~servants~~ *Ministri* (as the name signifieth) *servants* in all to both the rest: as the *Seventy* were in *Prayer* and *the Word* subject and inferiour to the *Apostles*: These indeed being the *Governours* of them all. So, we see, there was alwayes an imparity in the Church; alwayes the *spiritis of the Prophets* subject to the *Prophets*. As *Aaron* and the *High Priests* of old; so under them the inferiour *Priests* and *Levites*. Afterward, *CHR I* & *T* our Lord, as he sent the *Apostles* and *seventy Disciples* at two severall times, *Luke* the 9. and 10. Chapt. So thereby he directed his Church most plainly to these two Orders.

The

cl. g. d. v.
9
Their impa-
ty.

a C. v. 6. Sy-
odi Con-
stantinop. Mat
Tyrone. v. 11.

Verbi. d. v.
A. 17.
d. 8.

¹ Cor. 14.

1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
Luke 9. 16. 11. 11.
d. 10. 11. 12. 13.
1. 1. 1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1. 1.

^{Heb. 13.17.} ^{Mat. 10.1.} ^{John 21.15.} ^{Acts 20:28.} ^{Luke 10.3.} ^{• Mat. 10.16.}

^{a 1 Cor. 1.1.} ^{b 2 Cor. 1.1.} ^{Phil. 1.1.} ^{c Col. 1.1.} ^{d 1 Thes. 1.1.}

^{a Thes. 1.1.}

¹ The *Bishops* who did succeed into the *Apostles* place, as the Church *Governours*, who were to *Watch for our soules*, *Heb. 13.17.* in the preserving of peace and truth. And ² the *inferior Clergy*, though sent also by *CHRIST* in the *Seventy*, yet sent *after* in time, after also and *inferior* in place, that they might know they are to be *subject* to the first. Those indeed, (the *Apostles* sent first, absolutely, and with *Power* (saith the *Evangelist*, *Mat. 10.1.*) altogether and alike sent, as *Sheepherds*, *not* to *feed* onely, but also to *guide* the *flock*. These, the *Seventy*, sent *after*; and apart, two by two, and that (saith *S. Luke*, who reports the difference fully and plainly) *as it apies*, as *Lambes*, in *Prayer*, and the *Word* only, *comitt*, to *feed* the *flock*, and to be ordered and directed by those others: They, the *Apostles*, sent, *as tragedia*, as *Sheepe* (saith *S. Matthew*) and so superiour to the rest; Fathers of, and Elders over, to *guide* and *governe* them. Thus as a *difference of Names and Titles*, so also no lesse of *Orders*. As a *Priority of mission*, so was there of *commission* also.

Neither was it ever otherwise; in any other place, in any after and succeeding ages, amongst their successors. Even in the *Apostles* times, (not to trouble you with after testimonies) *Titus* Bishop of *Crete*, *Timothy* Bishop of *Ephesus*, both appointed by *S. Paul*; who therefore sometimes joynes them and othes with himselfe in the Front of his Epistles to the Churches; ^a *Paul* and *Sosthenes*, ^b *Paul* and *Timotheus*, ^c *Paul* and *Silvanus* and *Timotheus*, &c. To teach us, that those he thus joynes with

with himselfe, must and should indeed succeed unto him. After, in the Age next after the *Apostles*, Ignatius every where warnes the *Christians* to be subject to their *Bishops*; the *Deacons* to their *Priests*; the *People*, at the least in these two, *Prayer*, and the *Word*, to be subject to them all.

Thus was it alwayes in all places: no where otherwise. For *God* is the *God of Order*. As he will be served of us in *Prayer* and the *ministration of the Word*, so will he be served in *Order*: by us, as *inferior Labourers*; by them as *Superior Governours*; though not ^{* x̄v̄w̄s, w̄v̄s, v̄v̄s,} *Workers* and ^{z̄ḡz̄d̄z̄} *Governours*, though not *domineering*, and *absolutely out of the plenitude of their power Lording it*, (as the same words constantly held both by the *three Evangelists*, and *S. Peter the Apostle well import*;) yet worthily *ruling*, worthy to be accounted *worthy their double honour*.

For surely, though their *Place* is *higher*, and *honour more*; yet is their *Labour* no lesse, and their *burthen heavier*. They not onely *labour* in the *Church*, as doe we, but *care* for the *Church*; yea, *The care of all our Churches layd on them*! Thus, whilst we serve *God* in *private*, in our *Prayers* and the *words ministratiōn*: they in a more *publike care* (may I so say) doe even serve the *meanest and lowest of us all*. There is no *service*, Beloved, to that of *Governement*, where one serves all. And that Greek Proverbe is most true in every *Family*, much more in this great *Household of Faith*, and *Family of the Faithfull*, The *Church of God*, *εἰς οὐλός οἰκιας διοίκησης*, that is, *There is but one servant in each*

τιμων τιμών
d *Tω̄ διοίκη-*
τω̄ τιμών
διοίκησης κυρίου
S. Ignat. Epist.
ad Trall. in
initio.

Αἰδάνος ή τῷ
διοίκησον υ-
μῶν, οἰκε-
σού. Ibid.

Vide eundem
in Epist. ad
Magnes. Et ad
Philadelphia.
Item Epist. ad
Smyr. b. v. Οἱ
λαύκοι τοῖς Δι-
ακόντοις τιμάσ-
σιδωρας. Οἱ
Διάκονοι τοῖς
πρεσβύτεροις.
Οἱ πρεσβύτε-
ροις τῷ διοίκη-
στῷ. Οἱ διοίκη-
στοι τῷ χειρῷ,
&c.

* *Mat. 20. 25.*

Mark 10. 42.

Luke 22. 25.

1 Peter 5. 3.

2 Tim. 5. 17.

2 Cor. 11. 28.

each house, and that's the Master. It is our Lord and Masters Rule; Whosoever will be great amongst you, let him be your Minister, and whosoever will be chiefe amongst you, let him be your servant. So must it needs be, the higher place, the heavier burthen: and we know that the shoulders next the head are the most bearing part.

Mat. 20.26.27.

Exod. 17.12.

Let us not therefore envie this honour to any whom God hath set over us. Nay, rather let us pity their persons, and that heavie burthen they beare, and let us strive by our joynct and free obedience to make it lighter. Let us, as *Aaron and Hur*, by a faithfull discharge of this our twofold duty, *Prayer and the Word*, especially by our earnest and serious prayers, beare up *Moses* armes, that they, and we all, may as cheerfully, as resolutely *desirous*, Give our selves without any let or impediment from our selves, to *prayer, and the ministratiōn of the Word*. And so, though omitting much of our intended discourse, we come from the *Persons* to the *Duties, Wee, to Prayer, &c.*

*II.
The Duties.*

Exod. 13.2.

We cannot so easily come to these *Duties*, but we must againe with them awhile behold the *Persons*, they are here so linked together: *We, to prayer and to the ministratiōn of the Word.*

The *first fruits* of every thing were sacred for Gods use; and the *first-borne* of the Males, were as holy, consecrate to Gods more speciall service: such were these here, the *first-fruits* of the Christian faith, and the *first-borne* that opened the wombe of our Mother Church: and therefore as such are set apart for Gods more speciall service;

vice ; as such, they freely and wholly give up themselves : *ως καὶ λεπισοῦται* : We (say they) will give our selves continually to prayer and to the ministration of the word. Therefore they were especially, *κλῆρος*, Gods portion and inheritance.

And as they, so we. This is the twofold *Duty* of every one of us, who succeeded them : we truly serve *God*, and his Church, in both. In our publike prayers we serve *God* (as do all others, *Prayer* being most properly his service) and are herein more peculiarly the *mouth* of the people unto *God*. In the *Word*, which is his Gospell, we serve his Word and Church, and are *Gods mouth* in his embassage & message to his people: Thus *μεσίτευορτες*, so the Greeke Fathers ; *Mediatores*, so diverse of the Latine, though S. Augustine mislike the phrase: that, whereas neither God can speake to man, because an infinite and glorious essence ; nor man can behold or heare God, or the Angels, because he a sinfull and mortall creature, (For who can looke upon the Sun, or *who can see God, and live?*) God therefore hath appointed some men, who, give me leave to say it, might be as *Moses* unto *Aaron*, *Gods unto men*, by thus mediating betweene God and man in this twofold *Duty* : by the which (as * Prosper hath it) *Et Deus placatur populo, & populus instruitur Deo.* *God* being by *Prayer* reconciled unto his people ; and the people by the *Word*, instructed unto *God* : both in us, serving *God*, and one another. For by the one, the *Words ministration*, the understanding is inlightned to know and believe *God*; by the other, *Prayer*, our wils and

Μεσίτης ἡγαν-
τίσιν παράδοντος
τῷ Θεῷ, καὶ αὐθε-
πότοις γένομε-
νος.

De Gregentio :
Tephrense Pal-
ladius in ejus-
dem disputat.

cum Herbono.
p. 104. *Et He-*
sych. Presbyt. t.
in Levitic. cap.

22. p. 509.
Inde nomen
πρεσβεὺς Sa-
cerdotibus pre-
cipue datum;
ed quod Lega-
torum vice fun-
gerentur.

Exod. 4.16.

* *Prosp. lib. 1.*
de vit. contemp.
cap. 25.

Of the Necessity and order of Gods service,

affections are raised, ordered, and directed to love that God we know, and to confess him, whom we believe.

By the one, we attaine the Serpent's wisdom; by the other, we obtaine the Doves innocency, the gifts and graces of the Holy Ghost.

They are, though divided in Gods people, yet conjoyned in us his Ministers; being, though two lips, yet but one mouth; both to preserve knowledge for your instruction, and to breath forth the spirit of zeale and pious feare, in holy prayers and invocation. Thus, as by the one we obtaine the light of knowledge, so by the other we main-taine the life of faith, the heat of piety and devotion. Truly, these two Duties are the Vrim and Thummim, which Aaron, and every son of Aaron must weare on his Breast-plate; knowledge whereby to guide you to God, and holiness, wherewith to walke with you before him. Thus, more truly than the Heathen Janus or Cecrops, our office at once lookes two diverse wayes; from God to men, by his Words ministratiōn; from man to God, by prayer and invocation. For this cause, the Holy Ghost, to enable these Apostles, and all us Clergie in them for these two Duties, came downe in the likenesse of fiery cloven Tongues. In their divided clefts, signifying the tongue of prayer unto God; the tongue of the Word administered unto men: both but one tongue on each, though come from Heaven, yet in their site looking upwards, thither from whence they came, because by prayer they tend and lead thither back againe. In fiery-cloven tongues,

ADMINISTRANT

2

Their necessity, in respect of us Clergy.

Exod. 28. 30.

Acts 2.

tongues, because in fire there is light to lighten the eyes of the blind, and to guide their feet into the way of peace; and this by the ministratiōn of the Word. In fire also there is heat, to inflame and make them lively coales, (so Arnobius calls devout Christians) or rather whole burnt offerings, by earnest and ardent prayer unto God. This was their ~~signis~~, their imposition of hands, or rather of tongues, from Heaven: The ordination of those first Apostles, and of all us Clergie in them; that with the Baptisē we might be burning and shining *Lights*: Burning in ^{John 5.35.} our zeale, by Prayer; Shining, by the word of knowledge: That every one of us might in Gods House, his Bethel, be like ^{* Gen. 28.12.} Jacobs Ladder, which he saw in Bethel, whercon were Angels ascending and descending: so by our office and ministratiōn, Angels might in us, ascend and carry up ours, and the peoples supplications unto God: and Angels by us descend to bring Gods word and message to the people. We indeed, Gods Angels in his Heaven here on Earth, the Church, but these the Wings, whereby we are to flie. We, the Worlds Lights and Stars, but these the Orbes wherein we are to move: These two all our Duties, Prayer, and the ministratiōn of the Word.

But though these our Duties, yet not both alike, nor these both equal, nor at all times equally and alike necessary, nor alike to be esteemed of us in their worth and use. As the Apostle of ^{* Charity} ^{1 Cor. 13.13.} in respect of Faith and Hope, so I, of prayer, in respect of the ministratiōn of the Word, The greatest of these

III.
The Order of
these Duties.
First, to Pray-
er.

these is prayer. Neither need I feare to compare them ; since Saint Paul comparing these three graces, yet prefers one : nay, since all the Apostles here compare these both , and yet preferre prayer.

Comparisons may be(as they say they are) odious, amongst persons : amongst graces and vertues not so. The gifts of the minde are deservedly preferred before those of the body, and those of the body, before those(we cal the) of Fortune. Yet even both these and those give place to the gifis and graces, of Gods holy Spirit. Nevertheless these also (we see by the Apostle) are not al equall. *Gifts of tongues, Prophesie, and this Words ministratiōn*, with those other *Gratis data*, are inferiour to those of *Faith, Hope, and Charity*, the *Gratum facientes*, and therefore also the act and exercise of *Faith, Hope, and Charity*, I meane, *publike and common prayer*, far superiour to that other, the *Words ministratiōn*. *Entia*(saith the Philosopher) are as *Numbers*, wherein there is first, second, third ; one before and beyond another, yet no wrong each to other. God made all things in *number, weight, and measure* ; thence their *Order*. And by this order they continue what they are. This, as it is necessary to be in all things, so is it also as necessary to be knowne and acknowledged : where it is not so, as good not be. There must needs in a short time grow, where no Order is, confusion ; and where confusion's once admitted, there's all *discord and dissencion*. Witnessc the present occasion of this *Synode* here in the Text. There was here *dissencion in the Church*,

Church, and that because no due Order observed. The *Widowes* of the *Iewes* so preferred, that (as they thought at least) the *Hellenists* were altogether neglected. And is it not so now, at this time, even in these two duties here? Preaching and the *ministration of the Word*, so highly preferred, so exceedingly set by, that in the meane time *prayer*, I meane common and publike prayer, is with the most, or many too much neglected: *Prayer*, I say, which is *Gods* most peculiar *service*, our daily and continuall *Sacrifice*, to which the Apostles give, as fit is, the *first place*; this not onely thrust back, but in a manner thrust out: not onely not its due place, but in a sort I feare amongst too many, almost no place at all. Beloved, I would not bee understood to think a thought, much less to speak a word to the prejudice of preaching, and the *ministration of the Word*. I acknowledge the dignity and the necessity thereof in its due place and order. I know it is a meanes to ingender faith where it is not begun, and to increase it where it is already. I confess it not onely to be *Gods* good Ordinance, and our peculiar office and duty, most needfull (as I have shewed) on our part: but also, as the *word of exhortation*, needfull also even in the best times in respect of the people; both to comfort and strengthen the weake, to encourage the strong; to excite the negligent; to reprove the slothfull; to admonish the forgetfull; to inflame and kindle the remisse and cold affections of the far greater part of Christians. Yet I know also with Saint Augustine, that *Aliud est ministratio verbi, aliud ministratio*

verborum : that, *The ministration of the Word is one thing ; the ministration of our words, especially as it is for the most part carried in our ordinary preaching, is another.* I know also with S. Chrysostome, that *The ministration of the Word containes much more than that which we call, Preaching.* For in the ministration of the word are contained many things, even too much also, I feare, neglected amongst us. Such are visiting and comforting the sick, and afflicted, by the *Word*; the counselling, setting, and resolving the perplexed and unsettled conscience in reall doubts of practice by the same *Word*; the instruction of Catechisine, which the Apostle calls the * forme of wholesome words; the * principles of the doctrine of Christ, according to the same word. The more frequent use of Church Homilies, confessions, and publike workes of Churches, and other writings of Fathers, and the most learned men, the more safe and most received expositions (as are judged) of the same word: and, to omit many more, even the very same word, *Ipsissimum verbum, The very word it selfe;* I meane the sacred and holy Scriptures, the Rule and Ground of all Truth, the measure of all our preaching, even it selfe in the publike readings in the Church, too much undervalued by the most amongst us.

- The *Word*, is wronged in these and many more particulars. Not at all, in giving Prayer it's due place and worth. For tell me, I pray you ; Are guests, such as are these two, any whit wronged, by being sorted at the same table according to their

* 2 Tim. 1:13.

* Heb. 6:1.

their due worth and ranke ? Are Domesticks, such as are these two, in the same House of Prayer, any way injured by their master, by being designd each to his own place and office ? I hope, nothing lesse. *Mary* and *Martha* were sisters, yet our Saviour is not afraid to passe His judgment, and in it to prefer *Mary*, that she hath chosen the better part. *Simeon* and *Iudah* were brethren, yet *Iudah* was made *Simeons* head. *Simeon* indeed signifieth, Hearing ; *Iudah*, Prayer and Praising. So the Mother of them both, *Leah*, Gen. 29.35. Now will I praise the Lord, saith she. As here, so there *Iudah* hath the Scepter, the preheminence ; And howsoever *Simeon* be the Elder brother, as also Hearing, Rom. 10.14. before Prayer ; though *Simeon* bee excellent amongst the Princes, and chiefe amongst the Tribes ; yet to *Iudah*, that is, to Prayer, is the Scepter given : And as of *Iudah* came Christ, the promised seede ; so to *Iudah*, that is to Prayer is the promise made : Whosoever shall call on the Name of the Lord, shall bee saved, Rom. 10.13.

Gen. 29.35. and Esau he sold him his birthright for a mess of pottage. Then Jacob went to Mesopotamia, where he met Laban, the son of Bethuel, the brother of Rebekah, and he worked for him seven years for his daughter Rachel. When the time was up, Laban would not let Jacob go without giving him a wife, so he gave him Rachel. But when Jacob found out that he had been tricked into marrying Leah, he was very angry, and he asked Laban to give him his wife back. Laban agreed, but he made Jacob work for another seven years before he could have her. When the time was up, Jacob finally got his wife back, but he had to work for it.

Rom. 10:14-15

Rom.10.10.13.

Beloved, the *Word*, is not wronged in yeelding
Prayer its due place and worth. For as I sayd
most truly, *Prayer* is the principall and *maine*; The
Ministratiōn of the Word but the *meanes*. This is
the *End*; the other but the *Way* conducing and
leading to this *End*. This is the proper *Service*
of *God*, necessary for all men and times: the
other but the *Service of His Word*, peculiar to us,
and chiefly necessary for those first times. It
hath every way the *first* place. In this place *first*:

Divers Reasons of Prayers
Prebeminence.

Reason 1.
The ministrati-
tion of the
Word a parti-
cular Duty.
But Prayer the
generall Duty
of all Christi-
ans.

Mattb. 7.7.
** Luke 18.1.*
21.36.
Mark 13.37.
1 Thes. 5.17.
Rom. 12.12.
Coloss. 4.2.

1 Sam. 12.23.

1 Tim. 2.1.

Reason 2.
Prayer necessa-
ry for al times.

For **G o d s House**, this place, is the **Houſe of Prayer**. In this Text, first, **To Prayer**, say they, and then, to the **Ministracion of the Word**.

And very good reason for it. For, first ; The **ministracion of the Word** is most properly, **Ours of the Clergy** : *Woe to us, if wee preach not the Gospell.* Ours it is; to be *Instant in season, and out of season, &c.* But **Prayer** is the publike, common and generall Duty of **all Christians** : And were it not then fit to be made of **all in common** ? It is necessary, not onely for all men, but also for all times and places. Therefore we are bidden ; *Aske, Seeke, and Knocke, (Mattb. 7.7.) to teach us, we should do it * alwaies. Watch and Pray, saith our S A V I O U R ; And, What I say unto you, I say unto all, Watch ; and againe, Pray alwaies and continually ; Without ceasing, saith this Apostle, (1 Thes. 5.17.) Continuing instant in Prayer, (Rom.12.12.) Continue in Prayer, (Colloſſ. 4.2.)* Thus even with them whose the words ministracion is, **Prayer** hath the **first place**, as most worthy, most necessary. So with **Moses**, and the **Prophets** : **G o d** forbid, saith **Samuel**, that I should sinne against **G o d**, in ceasing to pray for you : (That first :) But I will teach you the good and the right way, *1 Sam. 12.23.* So is it with the **Apostles** : With the **Apostle Saint Paul**, *Πρωτον πρωτον: First of all, let Prayers and Supplications, &c. be made for all men, 1 Tim. 2.1.* And thus is it with all the **Apostles** here, by this their publike sanction and Decree. **To Prayer** (say they here, in the first place.)

**2 The Ministracion of the Word was chiefly ne-
cessary.**

cessary for those first times; for the first founding, and establishing the *Church*, when having converted any, passing them over (saith S. Chrysostome) they presently betooke them to teach others, that all being converted, and giving themselves to Prayer, they might being thus edifyed and built up, become a Spirituall Temple unto the Lord. Thus you (saith the Apostle to the Hebrewes) ought to bee teachers of others, Heb. 5.12. Thus did Apollos, but newly, and as it seemes, but meanely Catechised, Acts 18. The things (faith Saint Paul to Timothy) that thou hast heard of me among many witnessess (that was in the Congregation) the same commit thou to faſtfull men, who ſhall be able to teach others, 2 Tim. 2. 2. By this meanes, within the ſpace of a few yeares (not preaching the Goffell where it had bee[n] preached by others) nor ſtaying long any where, S. Paul was able to preach the Goffell from Hierusalem round about unto Illyricum, Rom. 15.19. And the Ephesians being no more children (namely to bee taught) and to be tossed to and fro, and carried about with every wind of Doctrine by the ſleight of men, Andeovites, ſir a[yam]. But ſpeaking the truth in love did grow up into Him in all things, which is the Head, even C H R I S T, Ephes. 4. 14. namely being instructed, edifyed, and built up for this end, did as a Spirituall Building (thus) fitly framed together, grow up into an Holy Temple in the Lord, (Ephes. 2. 21.) Praying alwayes with all Prayer and Supplication in the Spirit, and watching thereunto conſidering ^{the word in my Text as you ſee,} primarily applyed to Prayer) With all perseverance in

S. Chrysost. in
Coloss. cap. 3.
Hom. 9.

^{Acts 18. 24.}
^{25. 26.}
^{2 Tim. 2. 2.}
^{ROM. 15. 19.}
^{20.}
^{23.}
^{Ephes. 4. 14.}
^{15.}

Prayer,

Ephes. 6. 18.

Prayer, and Supplication for all Saints, Ephes. 6. 18.
 Thus in a word not onely the Ephesians, but being converted and made such, all Christians likewise did both give and employ themselves. οὐτοὶ μάρτυς
νῦν ἐπονητὴρις, (againe to the word of my Text) These all continued with one accord in Prayer and Supplication, Acts 1. 14. And againe ; *εὐχαριστὴρις* and They continued daily in the Temple with one accord, Acts 2. 46. And againe ; *νῦν ἐπονητὴρις εἰ τῷ διδύκῳ τὸν ἀποστόλων.* They continued in the doctrine of the Apostles (*εἰ τῷ διδύκῳ*, &c. in the Doctrine of the Apostles.) There is an Emphasis in the words, as plainly referring to that *τὸν διδύκην*, that Forme of Doctrine, contained then, and exprested, as we see it is, in the Apostles Symbol, The Creed, and called as by Saint Luke, So by Saint John *τὸν διδύκην ταῖς*, They (saith he) rested content, well apayd with it ; they held it enough ; they continued in it (and marke what followes) and in breaking of bread and Prayers. So you see the continuall and whole worke of Christians even then, was Prayer : Not onely with them, whose Duty the Words ministration was ; but even then, and in those times, when the ministratiōn of the Word was most necessary : Even then, and in those times, prayer was the chiefe and prime Worke : It had then, the first place. To prayer (say they) and to the ministratiōn of the Word.

Reason 3.

Prayer is the End : The ministratiōn of the Word the meanes.

And indeed ; that the ministratiōn of the word hath the second place, is, that it might serve this first, prayer. The Heathen man observed, that our eares are given to frame and forme our tongue : And

And Saint Basil rightly ; That our hearing is for our speech, and speaking : Therefore the tongue, stiled by the Prophet David his Glory, and the best member : because therewith (which is mans end) blesse me God, Iam. 3.9. God and nature hath directed our ears and hearing principally to this, our tongues use. We see it in the contrary : For they that are borne deafe, are alwayes dumbe ; shewinge thereby, that our hearing is to speake ; and thust to speake by prayer. This Order (so anciently they called it) whereby Hearing and the Word doth ministrare, and serve prayer, the Apostle most excellently shewes Rom. 10. Whoever shall call on the name of the Lord shall be saved, ver. 13. There's the end of all our Preaching, your Hearing, and the Words ministration, that calling on the name of the Lord wee may bee saved. But (verse 14.) how shall they call on Him, on whom they have not believed ? and how shall they believe on Him, of whom they have not heard ? and how shall they heare without a Preacher ? So you see, the end of all is prayer. As therefore the end is more worthy then the means ; so is it, though last attended, yet first intended : wherefore, prayer, we see, is put in the first place.
 4. Prayer is the proper service of God ; the ministration of the Word, though a most divine, heavenly, and most excellent Ordinance ; yet but, ~~an oration~~, as the word imports, but the ministration, that is, the Service of the Word. Prayer in the meantime, that is truly God's Service. So God calls it in His command unto us, Negativelie, of false gods. Thou shalt not bow downe by selfe to them, Exod. 20.5.

5. 2. 3. 1. 2. 1.
Psal. 57.8.
James 3.9.

Rom. 10. 13.

Q. 1. 1. 2. 3. 1. 2.

2. 2. 2. 3. 1.

Audis ut cre-
das, & credis ut
hostia fias, Vid.
Hildebert Ca-
nonian. de my-
ster. misa.

Reason 4.
Prayer the Pe-
culiar Service
of God.

them, nor servethem, Exod. 20.5. Againe, affirmatively, of Himselfe, Deut. 10.20. *Thou shalt worship the Lord thy God, and Him onely shalt thou serve.*
 Deut. 6.13. & 10.12.
 20. Matb. 4.10.
 Psal. 50.19.
 Luke 2.35.
 Acts 13.2.

Thus, therefore God calls their *Common Prayers* of old, amongst the *Jewes*, publikly and daily offered up unto Him, together with the Morning and Evening *Sacrifice* of slaine beasts, an evident type of **C H R I S T**'s bloody publike *Sacrifice*, as in our *Eucharist*, a manifest Commemoration of the same: both shewing, that both theirs, and our *Prayers* are accepted for such in His bloud: **G o d** (I say) calls them *His Service*, as some thousands of times, I believe, may be seene in the Old Testament; being so called sixteene times in one Chapter, *Numb. 16.* Thus, saith **G o d**, *Hee that praiseth mee, bee honoureth mee*, *Psalme 50. 19.* Thus *Annah* is sayd to have served **God** day and night, by *Fasting and Prayer*, *Luke 2. 35.* We, no otherwise call the *Publike Prayers* then by the same name, *Divine Service*: *Λειτοργία*. So anciently the Primitive Christians, *Acts 13. 2.* *Λειτοργίαν τὸν αὐτὸν τῷ Κῷ*. As they (ministred, or) served the *Lord and fasted*. So the most ancient Syriack Interpreter reads it: *As they prayed unto the Lord and fasted*. Thus we see, *Prayer* is properly and primarily *Gods service*.

And good reason for it.

For (1) in all the Creatures of the World, in all the blessings of Peace, Plenty, &c. in His many preservations and deliverances, yea even in the *ministration of His Word* in the Church, God serves us, that we by *Prayer* may serve Him.

Againe

Wife
well

Againe (2) in other things, even in our honest callings, and vocations ; in the lawfull necessary, and most expedient actions of our lives, though we serve God (as is fit we should) yet nevertheless in them all, we intend and more immediately looke to other Ends, *viz.* the private good of our selves; the maintenance of our familyes ; the service of our King and Countrey ; the profitting of our selves and friends : But here in *Prayer*, it is far otherwise. All we here undertake, is undertaken, aimed, and intended for Gods service : Whatsoever here, is done and directed, is onely and solely to Gods glory. This, therefore properly *His Service*.

Againe, (3) in all other workes, either those of a most holy and heavenly nature, such as are, the workes of Iustice, Mercy, and Charity ; of giving of Almes, relieving the poore, &c. yea even the *Words ministratiōn* it selfe ; or any other good act, or vertuous exercise of any truly good and Christian vertue whatsoever ; that we are able to doe any good, whereby to serve God, other-where or way ; is from *Prayer* alone, by which we gaine the Holy Spirits helpe, and Gods assistance : For *how shall not He give His Spirit to them that aske it*, *Luke 11. 13.* By *Prayer*, therefore, we obtaine it : to this, as all other good things else, He gives it. Thus the Apostles then did, and we now must obtaine it. And therefore, This, whereby in all other things wee are enabled to serve Him, most properly *His Service*. *Ἄειτε γέραντα αὐτῶν, &c.*

Yet farther ; and it is worth our observing, there be two Excellencies of *Prayer* before the *Words*

Q ministratiōn,

Ἄειτε γέραντα αὐτῶν, &c.

Luke 11. 13.

ministration, in the comparing of these two Texts of S. Luke.

A&s 13.2.

Ἄντερποι διὰ
Θεοῦ τὸν αὐτὸν
τῶτο μεγονάσ-
τερος γένεσι.
Rom. 13.
Psal. 134.

For, first, prayer is the proper service of God. As they (saith S. Luke there) ministered (or served) the Lord: but here it is *Διακονία τῆς λόγου*, at the most and best, but the service of his word.

Againe, secondly, in the two words here: the one is *Λατρεύεια*, for prayer, (amongst the Greekes, at the least in Ecclesiasticall use) the higher and more noble service, fit for higher persons, as Rulers, *Rom. 13. 6.* whereby as more nearely attending servants wee stand in his presence, wait on himselfe, *Psal. 134.* The other is but *Διακονία*, as the Deacons or Levites, amongst the Clergie, the meanest and lowest of all in this place.

And, indeed, so was it alwayes, of old: The *prayer* of the *Catechumeni*, or *Audientes*: of the *hearers*, as they called it; the former part of the Service, wherin there were frequent readings and Lessons out of the Word of God, was with them, as with us still it is, first; as the lowest step, whereby they did ascend to their *Δεῖπνος*, their supplications; the *penitents prayer*: and thence to their *εργάχαι* (the word here) the *Liturgye* it selfe; and their (so they called them) *prayers of the faifthfull*. This was their order then: the *Order* (so they called it) of their established set formes of prayer, even in the Apostles times: Such, and no other then they had, nor ever after had, in succeeding ages, till our dayes, in the Church of Christ. It is worth our observing; that whereas the Hebrewes of old, called their ancient *set formes of prayer*, used in publike

like סדר Sedar : that is, *An Order* : The Syrians (which tongue was spoken by our blessed Saviour, and his Apostles, and those first Christians) call it Τάξις Taxis : from the Greek word τάξις : that as the other, being the very names of the Christians set-prayers, in both those tongues : so also the very selfe-same words, which the Apostle, and his Syriack Interpreter S. Marke do both use in that Apostolicall Canon, 1 Cor. 14.40. *Let all things be done decently, and according to Order* : shewing that then they had, as the proper name, so also the thing it selfe, *A set forme and Order* : not lawfull for any then to pray as him list.

An *Order*, then, doubtlesse they had : and in this *Order* one being before and above another, the *word* still served *prayer* : and the *prayer of the word* ; namely of the *Audientes*, or *Catechumeni*, of those that heard the *word*, that, served all other *prayers*. Thence, as even the Heathen and Infidels were admitted to their *Sermons* : so were the meanest and lowest of the Christians (the *Catechumeni*) admitted to that *prayer*, and in being only so, were therein accounted such. This is the cause that *prayer* hath also here the preheminence ; as the most usefull, most worthy, most excellent. Ταῦτα δύο ἀναγνωρίσαι (saith S. Chrysostome speaking of these two Duties here) μὲν ἀναγκαῖς μελιμερίας. *Of things necessary, that which is more necessary, is more to be preferred.* It is the judgement of Ruffinus, *Nihil utilius potest facere servus Dei in hoc seculo, quam orare Deum.* It is the saying of an Heathen man, *Omnia ponenda post Religionem nostracivitas ducit, &c.* We justly

Q. 2

judge

Vid. *Locum*
Apostoli. 1 Cor.
14. 40. apud
Syrum Inter-
pretē. Et Sy-
rorum. S. severi
Ritualia Syri-
ack edit. a
Guid. Fabricio.

S. Chrys. Hom.
14. in Acta. in
bunc locum. f.
548.

Ruffin. in Psal.
60.
Val. Maxim.
l. 3. s. de Relig.

S.Bernard. Ep.
201. ad finem.

Ephes. 6.19.
Col. 4.3.
1 Thes. 5.25.

judge Religion above all things. For hereby we render God his due, though not all we should, yet all wee can. S. Bernard therefore most excellently, imitating, it seemeth, the Apostle, 1 Cor. 13.13. *Nunc manent tria haec, Verbum, Exemplum, Oratio: Major autem horum Oratio. Ea namque & operi & voci gratiam promeretur.* Now (saith he) remaine these three, *The Word, Example, and Prayer:* but the greatest of these is *prayer*. For this obtaineth grace both for word and worke. For by this wee are enabled, to speak every good word: even wee who have obtained this *Ministracion*, to administer this word unto you. The *Apostle* for this, fetcheth strength from *prayer*: and for this he ever requesteth the *prayers* of all others. By *prayer* we are enabled to doe every good worke; and without it, nothing.

Yea, when the *Word* hath done its part, to instruct and teach us what to doe, as at first: or to exhort, excite, and put us in minde to doe, as we ought, and know: then *manet Oratio*, *Prayer* (that) still abideth, and we to abide by it continually. Yet, againe, *Cum Verbum, & Exemplum, When Word and Example, yea, even Faith and Hope, and all shall cease and be no more;* When this life is ended; yet even then, *manet oratio, prayer abideth*; I meane, the everlasting prayers of the Saints, which are but our most perfect *prayers*. And indeed, both are confessions unto God: the one of our wants here, the other of his gifts and goodness: the one the acknowledgement of our miseries; the other, of his most abundant and all-enriching mercies.

The

The one draweth us to him, because we want him: the other having thus tasted the sweetnesse of his goodnesse, makes us dwell with him, because we love him. And as the Saints in Heaven, by the one; so wee by both these acts of our earnest *prayers* (*προσκαλεσμέν*) continually and daily abide by him, and *under the shadow of his wings*, so making the Church, the *House of God*, and *Gate of Heaven*, whilst it is, thus, on Earth the *House of prayer*. Thus you see, prayer makes us *fellow-Citizens with the Saints*, of the *household of Faith*, *God's domestick servants*, even *Angels* (in part) whilst as they, so we, continually praise *God*; either confessing his power in our *prayers*, or his *goodnesse* in our *pryses*. It sets us not onely in Heaven, and makes us *Heires and coheires*; but (if I may so say) *partners with Christ himselfe* in his more lasting office. For *Christ*, even *Ipsum Verbum Patris*, the true very eternall Word, was a *Prophet* here on earth, by the *ministration of this Word*, but three yeeres and an halfe: so long at the most he preached: but by his *Priestly Office* he continueth a *Priest for ever*, and being our *Meditatour and everlasting Advocate*, sits at the right-band of the Father, by *prayer*, still making *intercession for us*, *1 John 2.1.* Thus highly is this *Duty exalted*, so *bighly preferred*, not onely by his Apostles on earth and Saints in Heaven: but also by Christ himselfe, that with him it is *set downe at the right-hand of God the Father*.

Give me leave a little, Beloved: I see, I cannot touch the last string, the third point, this their pious

resolution. Yet, by your patience, I must note one more preheminence of *prayer*, in this word here in my Text, and therewith (as briefly as I may) conclude for all our Duty.

προσκαρτερί-
σομεν.

* Propriè Sa-
cerdotum est
invocare Do-
minū: Quibus
dicitur; Sic be-
nedicite filiis
Israel invoca-
tes nomen me-
um super illos.
S. Hieron. in
Commentar. in
Epist. prim. ad
Corintb. cap. 1.

It is worth our observing, that though here it may seeme indifferently referred to these two, *pray-
er*, and the *ministratio[n] of the word*; yet elsewhere almost ever, most constantly it is appropriate to *prayer*, as most peculiar to it, and the duty by it made most truly and properly * ours. For besides the forecited places, *Acts 1. vers. 14. Acts 2.
vers. 42. & 46. Ephes. 6. vers. 18. &c.* we have it also, *Rom. 12. vers. 12. προσκαρτερίας ē προσευχῆς, Con-*
tinuing instant in prayer. And againe, *Col. 4. vers. 2.
Th προσευχῆς προσκαρτερία. Continue in prayer.* The Sy-
riack most ancient Interpreter doth constantly also retaine in all those places one and the same word, viz. אָמֵן of ΤΩΝ, A man, signifying to be true, firme, constant, and continuall; whence the closure of their and all our prayers, *Amen*, as teaching us in our *prayers* to persevere with many such: and that such devotion which is constant, is only true.

Three proper-
ties of our
prayers in
[προσκαρτε-
ρία]

1 Property,
Affiduum esse.

The Vulgar Latine reade it *Instantes*: others *Perdurantes*; some *Afidui*; and sometime *Perseve-
rantes*: noting at the least three properties of our *prayers*, that we may truly performe what is here in this word and duty enjoyned.

First, that prayer should not only be the worke of one day only, the Lords day, but even the *daily* worke of every day. That not onely in private (which is the act of private *faith*) but in publike, which is the act and exercise of common and gene-
rall

rall love, as the meanes also for uniting mens mindes in common, there should be publike prayers of all, and God the God of all, be prayed to and praised of all. That as every morning and eve- *Exod. 39. 38.*
ning there was a publike Sacrifice offered up unto God under the Law, and on their Sabbath a double one; so also there might not be lesse done by us, who owe as much, and have received more: more grace, more ample promises, more full performance, more heavenly benefits; even Christ himselfe, and with him, what heart or tongue can wish. That daily and duly we should offer up this Sacrifice, if not thrice each day, as did *David* and *Daniel*, yet twice at least, as did Gods people then. To make it the *Key of the morning*, the *Lock of the evening*: to enter on everything with it, and not passe out without it. To rise with it, to lye downe and sleepe by it. That seeing we can doe nothing *arev dios*, as the Heathen speake, without Gods speciall helpe, we may by *prayer* call at all times for it, and not only aske of him *our daily bread*, but the *blessing* of it, *grace* upon us, and upon our actions here, and the *Crownē of glory* hereafter.

Secondly, that we should, as doe it continually, every day, twice each day; so then, not so chop it up, or make hunting Massē; but *persevere*, abide, and continue at it: at least continue sometime in it. *Sic enim amat exorari Deus*: For thus will God be entreated of us, namely, as did the Widow importune the *unjust Judge*; the *friend in the Gospell* his friend; the woman of Canaan our blessed Lord and

² *Property,*
Perseverare.

Luke 18.3. &c.
& 11.5. &c.
Mat. 15. 22.

SAVIOUR.

Saviour. Or, as beggars doe with us at our owne doores, forcing that oft-times from us, which else perhaps wee would not so readily bestow upon them. We know the *Proverbe*, πνωχει μη. Beggars, as they will take no nay; so though obtaining they will not lightly be so satisfied: as ready to aske againe, as if they had never received. Such and so long continued requests shew a true and longing desire, whereas a fearefull or faint Petition carries its deniall with it. Of all other vertues and good actions *perseverance* is the Crowne: but in prayer it is the beginning, foundation, and perfection of them all. This we must minde continually, that we may be able to continue in God's grace and favour: yea, even when publikely in the Church we can no longer, than in private to do it, *shutting our doore upon us*: and when wee may or can no longer with our voice, yet then to doe it with our heart, as *Moses* and *Hannah* did. *Sursum corda*: even then to *lift up our hearts*. Thus always to doe it for our selves: for our people: *for all men*.

Mat. 6.6.

Exod. 14.15.

1 Sam. 1.13.

1 Tim. 2.8.

Ephes. 6.18.

S. Hieron. Ep. 22. ad Eustoch. c. 16.

Quinquam A: postolus orare nos semper jubeat, & sanctis etiam ipse sit somnus oratio, &c.

'*Εν παντι τοπῳ*, saith the *Apostle*, *1 Tim. 2. In every place.* 'Εν παντι καιρῳ. *On every occasion*, *Epes. 6.18.* Yea, even in our sleepe, if I may so say, not ceasing from this work when we cease from al things else. And good reason for it. For, *even the sleepe of the Saints* (according to *S. Hierome*) should be nougnt else but *prayer*. And truly such for the most part are our night-thoughts on our bed, as are our more frequent studies on the day time. Yea (saith the same Father, and as his counsell to *Eustochium*, so was it the practice of many then) *Noctibus bis, terque*

terque surgendum. Cedat somnus, ut succedat oratio.

It being a duty of this Text and word. And,

The third, I but briefly note, *κεραυγή, Perdurare.* No perseverance in prayer, if no suffering. ^{Property.} *Perdurare.* The word here hath a speciall Emphasis, this way, comming from *Kράτος, Strength,* as employing our utmost force and strength, namely, As to continue and persevere in our *Prayers;* so to put to all our vigour; to continue as did *David, Daniel,* and all holy men, *mourning and afflicting our selves in our Prayers:* that obtaining Grace and Mercy from *God,* we may be *comforted, Matth. 5.3.* That with fasting, watching, and other *beating downe the body,* the spirit and inward man may grow the stronger, being lesse clog'd and hindered by the flesh: That being thoroughly touched with the sense, apprehension, and feeling of the want of meate, drinke, sleepe, and other bodily refreshment, we may the sooner finde, and the better feele the want of spirituall good things, and be the more inflamed with the love of *G o d,* and earnest desire of His Grace and Mercy for our Soule, and better part. For truly *Karteria* (of which the word here) is, say the Græcians, a species and kinde of *Fortitude,* being (say they) *the suffering of griefe and labour for some good to be obtained.* And what greater good can there be, then our Soules union with *G o d!* His being reconciled unto us: Our adhearing to Him: Our enjoying His love and favour, &c. Surely, this (as all good things else) is not attained without some *suffering* of paine and trouble. And when worldlings suffer all windes

R

and

Karteria εἰνι οὐ πομούντις οὐ πόνον, ἔνεκα τῆς καλᾶς. Vide Andronicū Rhodium lib. σοὶ παῖδες, a David. Hæschel. pag. 748.

and weather : all cold, hunger, thirst, and hardship, for their private either profit, or pleasure ; as we see they doe in hunting, hawking, gaming, &c. Why shoulde we not doe as much for our Soules profit, and our delight in God ? It is well observed by some, that there is a great exercise, as of other vertues, so also especially of Patience, and true Christian Fortitude in our dayly Prayers : Since even they that are strong to labour, who can endure so much toyle, take so great paines, suffer so much watching, hunger, cold, and all manner of suffering for their owne private profit or pleasure, yet cannot watch, or continue with Christ, one houre, at their Prayers. How tedious, how irkesome are they to flesh and bloud, to carnall and earthly men : how soone weary are they : how much impatient of them : thereby plainly proving (which the Fathers so often) that Prayer (if such as it ought) is not only an ascent to Heaven (a worke of labour) and a conuersing with God ; but also a Renouncing our selues : a forgetting these earthly things, truly steds, the Crosse it selfe, the crucifying our flesh, with the lusts, desires and affections of it. No man can thus give himselfe to Prayer, that is not also crucified with Christ.) Thence as Fasting with Prayer, so also this ~~προσταγήσις~~, is joyned with watching. Thus the Apostle Coloss. 4.2. Continue in Prayer (or give your selvesto Prayer) γραυεύετε διν αὐτῷ εἰ εὐχαριστία, Watching therein with thanksgiving. And, Praying alwayes, that is, αγρυπνεύετε εἰ μετὰ προσταγῆσιν. Watching therein withall perseverance, Ephes. 6. 18. Thus did our blessed

*Eυχὴ δὲ τῆς Σωτῆς
μητὸς βούδεια, οὐκι-
λία τρέψεως δεοντος λα-
θανάτου γνώμων α-
ναγόντος τρόπος ιεραρχον,
&c. & mox ; ταῦ-
τας παρακλητῶν
&c.*

V. Alterius Amas.
ap. Photiu in Bi-
bliost. cap. 271. f.
2475.

blessed Saviour, leaving us an example, Luke 22.39. &c. Thus did the Apostle in watchings, Luke 22.39.
 oft, 2 Cor. 6. 5. Yea all the apostles and Christians of those first times, Acts 1. 14. though at some especiall time and occasion more instantly, as Acts 12. 5. wh^en I have shewed elsewhere; was not only for the manner an earnest and instant Prayer; but for the continuance wch watching whole nights together. Such were the νυχίδες and αγρυπνίαι, mentioned by the Ancient: and of such, even at this day, there yet remaines some footstamps in the practice of the Easterne Churches, especially in the Agendas, or Ritualls of the more ancient Christians: they truly did, what they promised, ἀποκαρπούσοις, wholly giving themselves to Prayer. Thus we see Saint Peter, continuing at his Prayers till the sixth houre: Cornelius to the ninth, Acts 10. And to omit what might be observed of Saint Paul, and the rest of the Apostles: Of S. Bartholomew it is sayd; that Centies in die minibus genua, that dayly he offered an hundred prayers unto God, and in the night as many: And of S. Iames the Just and Bp. of Hierusalem, therefore stiled the Pillar of the People, because by his most earnest Prayers he withheld that fore-prophesyd destruction of Hierusalem: of him I say, it is storied, that by continuall kneeling at his prayers his knees were growne as hard as Horses or Camells hoofes. The like being reported of Tarfull the Aunt of Saint Gregory, and of sundry * others amongst the Ancient. Surely so long continued were those Prayers of those first Christians, that within four hundred yeares

Luke 22.39.

2 Cor. 6.5.

Acts 1. 14.

Acts 12. 5.

Acts 10. 9. 30.

Vid. G. Florii Baldi,

minim. Compend.

de Ora. &c precib.

Tom. 2. monumēt.

pat. 4. f. 1431. m.

Vid. Eusebii ibide.

& Eusebii Histor.

Ecclesi. lib. 2. ca. 23.

Grac. fol. 19.

De Tarfulla vide

Gregorii Magi. In

Evangel. Hom. 38.

f. 131. D.

* id. Sean. Clyma-

chum. Grad. 4. pag.

43. B.

Vidi (inquit) inter

eos quosdam præ

multitudine gena

flexionum: haben-

tes genua arida &

consumpta: occu-

los vero ad intra

regressos. P.M. Lo-

cum. Ver. edit. P.M.

after, the Fathers and godly Bishops, namely, *Saint Chrysostom, Basil, Nazianzen, and Cyril*, were enforced to abbreviate and contract them ^{a εἰς τὸ οὐτομόρφον} (saith *Proclus the Greeke Patriarch*) into a shorter forme; onely for this reason, that in the decay of Devotion amongst Christians, there might neverthelesse bee continued this daily and continuall Sacrifice. Verily every day did they duly, *Morning and Evening*, in publike and common offer up their Prayers and Supplications unto **G O D.** No age of eldertimes ever omitted this continuall Prayer; no day passed them without this daily Sacrifice. *Nobis* (saith ^b *Tertullian*) *omnis dies vulgatā Consecratione celebratur*; *With us* (saith he) *every day is celebrated after our usuall manner.* And *Saint Cyprian*, speaking of the Clergy, ^c *Sacerdotes* (saith hee) *qui Sacrificia quotidie celebramus*: We Priests every day celebrate and offer Sacrifice. Also in his 66. Epistle, ^d to the Clergy and people of the Furnitani concerning one *Victor*, who had made *Faustinus*, being then a Priest, Overseer of his last Will and Testament: he plainly tells them, *the Will was void*: and mentioning overly the Cason of the first Councill of ^(c) *Carthage*, afterward renewed by the third Canon of *Chalcedon*, viz. *That no man should make any Clergy man Tutor, or Overseer of his Will, &c.* he giveth this reason thereof at large in the same Epistle, because (saith he) *Singuli divino Sacerdotio honorati & in Clerico ministerio constituti non nisi Altari & Sacrificijs deservire, & precibus atq[ue] orationibus vacare debeant, &c.*

Neither

^a *Tertul. adv. Psys*
ebicos. cap. 14.
^b *S. Cypria. Ep. 54.*
ad Corin. Sect. 3.
^c *Idem. 66.*
^d *Con. Carthagin.*
1. cap. 6.

*Qui serviunt Deo, & annexi sunt cle-
ro, non accedant ad
actus seu admini-
strationem, vel pro-
curationem domo-
rum.* *vid. etiam.*
*Concil. Carthagi-
nens. 3. Can. 16.*
Eo. n. Prohibetur,
N: quis Episcopus,
*Presbyter, sit con-
ductor, aut procu-
rator, aut ullo turpi
lucro & in honesto
victū querat, quia
espicere debet
Scriptum esse, Nullus
militans Deo
implicat se nego-
tijs Secularibus.*
*Verum qua se-
quuntur apud S.*
*Cyprianum, aliò
referenda videntur.*

Neither was it otherwise in Saint Chrysostomes time, even in the Countrey, and Vpland Parish-Churches ; for the building of which he excites and stirs up the people. Εὐχαῖ ἔκοι μηνεῖς δὰ σε, ὥμοις, καὶ συνδέεις δὰ σε, προσφορὰ καθ'εἴδην προσκαλεῖ. Every day (saith he) there are Prayers and meetings for thee, and through thy cause : and every Lords day (which is worth our observing and practise) a Communion. Also in his 6. Homily on the 1 Tim. 2. verse 1. on those words of the Apostles. First of all let Prayers, and Supplications bee made, &c. Τέτταν (saith hee) εἰ τὴ λατεῖα τὴ καπηλεῖα : That is, saith he, in our daily service. And straight hee addeth, Καὶ τὸτο ἕσταν οἱ μίσαι, πῶς καθ'εἴδην ἡμέραν γίνεται, καὶ εἰ σωμά, καὶ πνεύμα, &c. And this (saith he) every of the faithfull know, how that every day, both Morning and Evening it is performed by us, when we powre out our Prayers for all the World, for Kings, &c. Saint Epiphanius in like manner ; Εὐθύνοντε ὥμοις εἰ αὐτῇ τῇ ἀγίᾳ Εκκλησίᾳ μηνεῖς γίνονται, καὶ προσκυνήσασιν, λυχνίκι τε ἀμα Ψαλμοῖς καὶ προσκυνήσαι, that is, Morning hymnes and Prayers are continually made in the holy Church ; as also no leſſe Evening Psalms and Prayers. Also Theodore speaking of the Temples of the Martyrs, and of the Assemblies of Christians in them, Πολλάκις δὲ (saith hee) καὶ ἕκαστης τῷ τέσσαρι τῆς ὥμους προσφέρομεν, that is, Often (saith he) yea every day doe we Christians (in them) offer up our Hymnes and Prayers to their Lord, (our G o d.) Salvian also about the same time testifyeth the same amongst the Latines, and western Christians : for disputing against the pro-

S. Chrys. in 8. Ag.
Hom. 18.

Idem in 1. Tim. 5.
2. Hom. 6.

S. Epiphan. Συτάξι
λογ. cap. 23.

S. Theodor. Serm.
de Martyribus. f.

P. Salviæ. Massiliens lib. 1. de Gub. Dei. p. 17. & 18.
a Eubuli & subulci, et omnes ferè operarii ad Missam convenient; ad cæteras autem horas Clerici & Donicæstici Ecclesiæ. Hugo de Sanct. Vict. De Offic. Eccles. lib. 2. cap. 3. Tom. 3. Oper. f. 266.

b Omnibus diebus, &c. Concil. Agathens. cap. 30. Eoque Petusius. Toletan. 1. c. 5. Presbyter, vel Diaconus vel Sub-diaconus, vel quilibet Ecclesiæ deputatus Clericus, si intra civitatem fuerit, vel in loco in quo Ecclesia est aut castella, aut vici sunt, aut villa, ad Ecclesiam aut ad Sacrificium quotidianum non venierit, Clericus non habeatur, &c.

Vid. etiam Concilium Aurel. 1. c. 30.

Tarragon. c. 7.

Gerundens. c. 10.

Aurelian. 2. c. 34.

Aurelian. 4. c. 26.

Braccar. 1. c. 19, 20.

Venet. c. 14.

Narbonens. c. 13.

Toletan. 4. c. 46.

&c.

phane Atheists of his time: If (saith he) God be as they make him, so carelesse of all humane affaires, Cur ad Calum quotidie manus tendimus, cur orationibus crebris misericordiam Dei querimus, cur ad Ecclesiasticas domos currimus, cur ante Altaria supplicamus? &c. If so (saith he) why then doe we daily lift up our hands to God in our continuall prayers? Why, &c.

Surely wee might bee infinite in testimonies of this nature, did either need require it, or time permit it: it having beene the vniversall practice of all former ages, that whereas the more religiously devoted among Christians, spending almost all their time in this duty, did set apart whole dayes and nights, and ordinarily, many houres in each, for the continuing their publike devotions to God: in the meane time, even amongst ^a the meanest of the many, and vulgar people, this morning and evening Sacrifice, was not neglected, but those houres (at the least) observed by all. And when after, this duty was any whit intermitted, either by the peoples prophanesse, or the Clergies remissenesse: it was then the care of godly Princes and Prelates to lay this ^b charge on them afresh, in their severall Councells and Assemblies. Yea, when the people wholly (in a manner) through want of the Words ministracion to stir up this devotion, failed from it; yet even then did not the Church faile, strictly to require it of the Clergie: the true reason indeed, why Masses (afterward) came so frequently, as we see, to be celebrated in private.

Thus was it, (alas we may say) thus it was in former ages. But now, where is that pristine piety, that

that fervent devotion, that zealous care, that continual prayer? Where that ~~negligētū~~, that strength both spent in, and exercised and gotten by Prayer? Where that strong *wrestling* and *prevailing* with God by earnest supplication? &c. Surely we may justly feare, that we are fallen into those last times, when there shall scarce bee found *faith upon the earth*: and when men (at least for the generality) being *lovers of themselves, rather than lovers of God*, shall abandon and fall from the faith, *having only a forme of godlinesse, but denying the power of it*. For now, so far are we from this ~~negligētū~~ here, from this *continually continued prayer*, that scarce is there that publike prayer, that ought. And though our prayers be many degrees shorter than those Epitomised formes (ere whiles mentioned) of the Fathers; yea, though they be farre the shortest of any Christian Church under Heaven (for I meddle not with some late fortaine reformations, who may seeme either not at all to have received, or scarce to have established any set or common prayer) Yet nevertheless, as though (as * Tertullian speaks in another case) *wē would tell God to his face how weary we are of his service; we even curtall, and cut off these (alas) too short already*. Thus *prayer* scarce heard of almost in most places on the weeke dayes, in the *House of prayer*, is well nigh thereout banished on the Lords-day also: and which is worst of all, and of all most heynous, thrust out by that which should serve it, and helpe it most, the *ministratiōn of the Word*.

Give me leave a while, Beloved: where is that daily

¹ Tim. 4.1.² Tim. 3.5.

* Tert. lib. de orat.
cap. 12. Nisi expro-
bramus Deo, quod
nos oratio fatiga-
verit.

daily *Morning* and *Evening Sacrifice* which was of old, and yet still ought and should be in our daily and continuall prayers offered and presented unto God? Where is that our daily *Service* of publike and common prayer? by which every Christian, much more every one of us, more neerely his servants should wait and attend upon **G O D**? Where is that *Lambe* wont daily to bee offered up twice each day? Where that *continually burning fire of zeale* and holy devotion, which might not be suffered to goe out, *Levit. 6. 13.* but daily still to be nourished on the Altar? Of this holy and sacred fire it is recorded, *2 Mach. chap. 1. vers. 20.* that after the destruction of the Temple and Altar: the devout Priests hid it in an hollow pit, without water: where after many yeeres by the command of *Nehemias*, some of the posterity of those Priests being sent to fetch it, found no fire at all; but (saith the History) in place thereof, thick water. And is it not so with us? Is not this our vestall fire either almost altogether hid in our private(if any)devotions; or with the many, is it not all cold, quite turned to water? Surely without doubt it is.

Exhortation.

Therefore let me in the absence and person of our most worthy Diocesan, exhort you my Brethren and Fathers of the Clergie; that you would do that now, for the recovering that *fire* again, which then was done: that, as the Priests then by *Nehemiah's* command took of that thick water, and sprinkled it on the daily *Sacrifice*, that the Sun shining theron might againe revive & re-inflame it: So also, that you(my Fathers and Brethren) would in like sort in your continuall,

continuall, both prayers unto God, and exhortations to the people, no lesse carefully alwayes *sprinkle of this water* on their eares and hearts, that Gods daily Service, and all our continuall *Sacrifice* of *Morning and Evening Prayer and Thanksgiving*, may be againe restored into this House of prayer.

Remember (Beloved) this is our grand and maine *duty*: this the principall aime of our *Commission*: for this purpose and end have we obtained *this ministration*: that labouring in the Word, we may *stirre up this grace* in mens hearts, and as the Priests of old, both kindle, and kindled offer up this perpetuall *Sacrifice unto God*. God hath made you and us all *Guides and Lights unto others*, for this very purpose. He hath therefore put this his most blessed Word into our mouthes, that we by it may admonish and stir up his people. Hee hath made us *Shepberds and Watchmen* over his flock, that we over and with them should watch and continually persevere in all supplication and prayer unto God. Let us remember, I beseech you, This is that *Vnum necessarium*: This, Gods Service, which must be served and preserved also by *this ministration of the Word*.

And that I may conclude as I began with the end and use of a *Synode*; Since (as you see) we are now met in a *Synode*, we must know and note it: that as this here in the Text, so every *Synode* is called, as the 2d. of *Bracca* rightly, for one or both these ends; *Vel* (say those Fathers there) *pro emendandis negligentiis, vel pro resecandis contentiobibus*: Either that mens faults and negligences might

S be

be amended; or if any strife or debate ariseth, it might
be timely and maturely ended.

Therefore if any of us doe in a wrong course or
way ~~overemperatur~~, give our selves (*quod absit*) from
these our duties to the serving the world, or his
owne lust and pleasure: if instead of the *Word* he
give himselfe to the *World*; and in place of pray-
ing for and with the people, Prey (as do Wolves)
upon them: In a word, if any be given, or give
himselfe to the seeking and hoarding up of this
worlds base polfe and dirc; or intend his private
wealth, honour, or advancement, instead of pro-
moting Gods Service and Kingdome: I wish from
my heart that such might be noted by the Apostles
censure, punished by their Successors Rod.

Let us remember, (Beloved) Our calling is, nei-
ther seeing our *Farmes*; nor trying our *Oxen*; nor
humouring, nor pleasing, or enriching our Wives
and Children. This is our calling, and this is our
twofold Duty, *Prayer*, and the *ministratiōn of the*
Word.

And for the other end: *To cut off contention*. If
any debate or strife have beeene (not betwixt these
two duties, never was there any, nor will be ever
betwixt them:) But if any strife amongst any of us
for their *precedence*: if any have sinisterly prefer-
red the latter before the former; and out of desire,
perchance of pleasing the *itching eares* of the
world, and this ages humour, have thrust out, or
cast downe *Prayer*, to set up the *Words ministratiōn*:
Let such remember also, this strife is ended; First,
by Gods decree, who hath made *His House the*
Houſe

House of Prayer: By his Apostles Order, who in
this their (after their number perfected) first Sy-
node, give, as we see, the first place to Gods Ser-
vice , and this his peoples continuall Sacrifice ,
Prayer.

Let all Christians observe, no man dare to invert, this *order*: Let no man presume to set up *Si-mon* though the Elder, in *Judas's* throne, nor to preferre the *Words service*, above or before *Gods*. Let us remember, all: as our charge, so the manner and order of it thus laid downe by the Apostles themselves: *Prayer first, and then the ministratiōn of the Word.*

Surely (Beloved) a *Visitation* now we have. The direction of such we have in the Text. A most famous example and precedent of one, you heard ere-while in the Chapter read for this Morning Prayer, *Acts 13.v.36.* There S. Paul a chiefe Apostle, thus speaks to *Barnabas*: *Let us*(saith he) *go again, & visite the brethren.* Εμοι λαβεται, the very wold deni-
ved from Επισκοπη, whence our English word, *Bis-
hop*, as if it were(as truly it is)the office and duty of
Bishops only to visite the Clergie their Brethren;
Let us go againe and visite the Brethren. Marke and
observe the end of that, and also our(Now) Visi-
tation: and *Let us see πως εχουσιν*, How they do. What,
was it their purpose only to give them a visite, as
friends doe to their familiars and equals, or, &c?
No surely. As it is for S. Paul the Apostle; and
Barnabas, or others of that ranke who succeed the
Apostles, thus *to visite* the Churches under them,
and by them planted and goverened: So is it for

*2 Cor. 4.21.**2 Cor. 13.10.*

them (if need require) to come also & *εγινόμησιν* with *τον Ραβδόν*: *επιτόνιον*, with authority and power severely to punish: at least if not thus, yet alwayes now as they then, *μετ' οἰκονομίᾳ*, with inspection and care to oversee, *μέσος χρωστού*, how each in his place behover himselfe; what every one doth; how they are busid and employed, whether or no, in these two duties here enjoyed them: And if they performed; whether in due place and order: If so: whether with this *εγγράφησιν*, or without it: whether they give themselves (as they ought) in hollygō prayer and administration of the Word?

This is indeed *to visite*, namely to come and see, how prayer is performed in the *House of prayer*, whether or no it be thrust out of doores, or any way intruded on; whether it dwell here (as it ought) in its owne house, daily, continually, and whether we with it?

This is indeed *to visite*: Not that I presume to teach the Apostles successors, and our Church-Governours, what they ought to doe: but onely that I would admonish, and put you and my selfe in minde, what we ought to performe: what we our selves are to expect in our charge from them.

Beloved, we are as *Moses in the Gap*, to stand before, and betwixt God and his people; to offer up supplications for them. We the *Salt of the earth*, which ought to sealon and relish others. The eyes and lights of their lives, to guide and teach them the good and the right way to salvation: And this I am sure is it; that they may daily and continually by our frequent exhortations and pious examples,

ples, be stirred up to call upon God, that they may be saved. *Rom. 10.13.*

Let us (Beloved) endeavour ^{*} *avāz̄ w̄w̄p̄v̄*, so kindle

** 2 Tim. 1.6.*

this fire againe; and by al meanes effect by the Words ministratiōn, that publike prayer, Gods service may be againe restored into Gods House, the House of prayer. What else should be the end of this or any our visitation? Yea, what else did that great Shepherd and Bishop of our soules Christ Iesus intend and drive at in his trienniall Visitation (truly I may well call it so:) for as if that were the ground of ours, and all ours to be directed by that; he also visited his Temple twice in foure yeeres: for whereas he preached only three yeeres and an halfe, he visited his Temple twice in that space.

Once (*John 2.*) at the entrance and beginning of his Office; and againe three yeeres expired; and some few dayes before his Paffion, he came againe, *as p̄p̄b̄d̄*, with the Rod and power to purge and visite his Temple the second time, (*Matth. 21.*) In both (behold) the same end intended, namely, *Prayer* to bee not onely restored, but also preferred in the House of prayer.

It is worth our obſerving; that that part of the Temple, thus then abused, was but *Atrium populi*, *The Porch of the people*: that which was there sold or bought, was all for the service and ministratiōn of the Temple. Yet as though all were not well, if *prayer* were not all in all, if it dwelt not alone, or chiefe in its own house, and every part of it: he doth that which He never else did; *He takes the cause into His own hand*: even the *Lambe of God*, who came to

save,

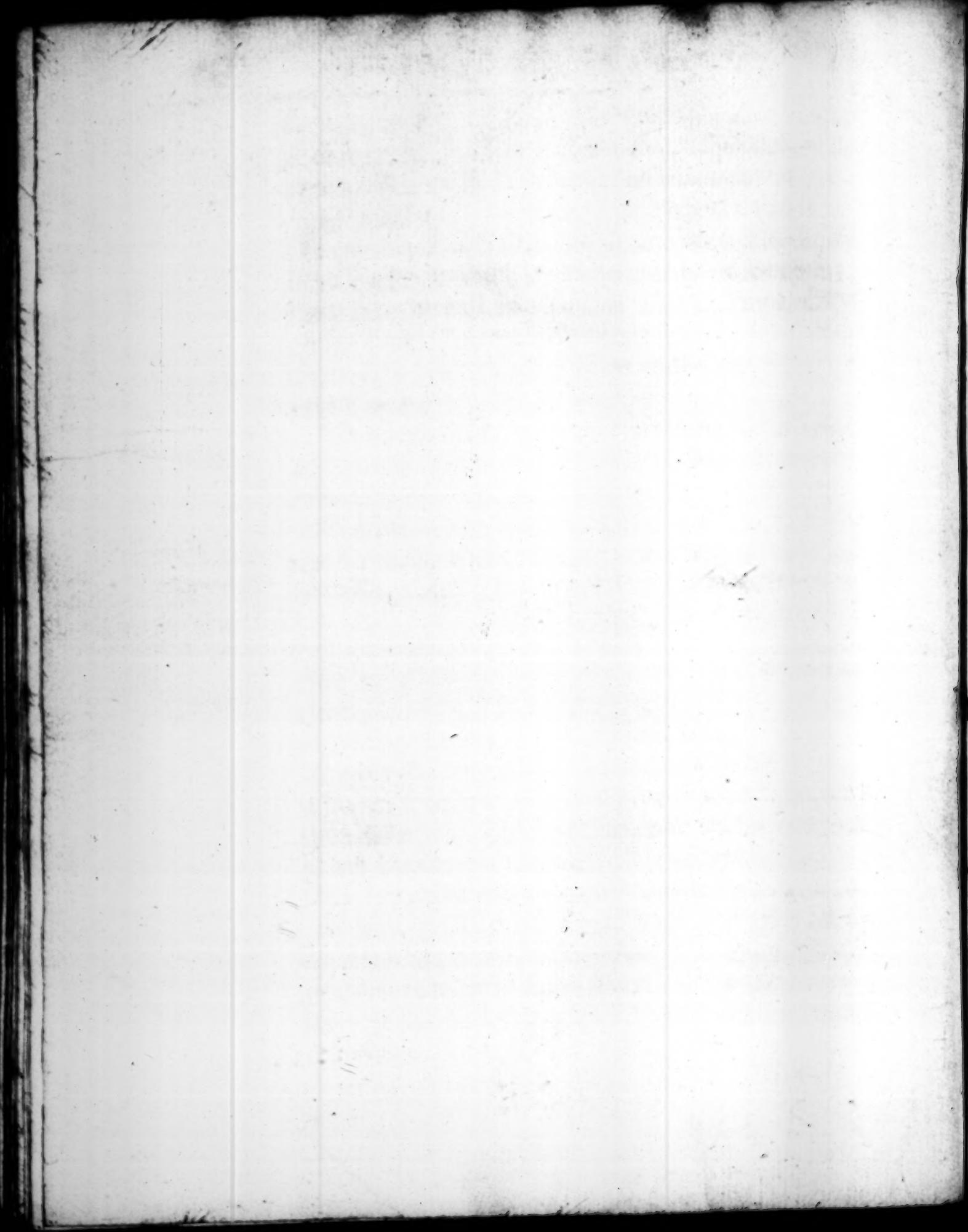
save, to serve, and suffer, yet here turnes *Lion*, and as if this were his second comming, commeth even againe and the second time, in wrath, fury, and indignation, to cast out all intruding upon his Service (Prayer) and to restore it againe unto his owne House, as that which is to be not only of his Israel, but the continuall Sacrifice of all Nations. *My House* (saith he, and his only charge it is at both those His Visitations) shall be called the *House of prayer unto all Nations*: But ye, &c.

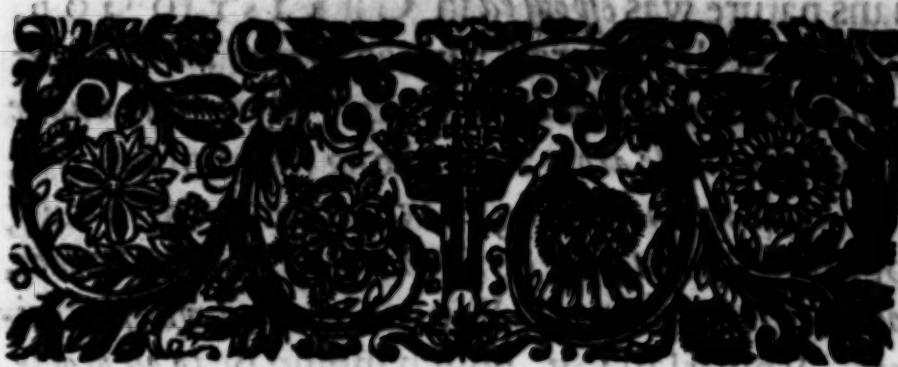
This our blessed Saviours Visitation, was in Saint Hieromes judgement the greatest miracle that ever he did on earth in his owne person: not only, that one and alone, in so meane and low estate, he casts out so many thousands (as S. Hierome observes,) but also, which is more wonderfull, that changing his tenour and course of mercy and meeke milde-nesse, in which he then came to seeke and save; He thus of a *Lambe* became a *Lion*; of a milde and gentle *Saviour*, a most severe and terrible revenging *Judge*: and who never before so much as quenched the smoking *Flax*, or broke the bruised *Reed*, who never before once strake, or moved hand, yet here did it, and did it againe; not with the hand alone, but (as it were) with all his force, even with scourges and rods; to shew us what we should do, and how zealous we should be in this case. Nay, to teach us, how strictly (now) he requires the performance; and how severely he will hereafter revenge the neglect of this duty at his second coming to judgement. Let us therefore, &c.

* S. Hier. lib. 3.
Comment. in
Matb. c. 21.
Tom. 5. f. 44.

FINIS.







THE FIFTH.
OF THE GROUNDS
AND REASONS OF
Set-times of Fasting.

Preached upon Tuesday, in the Passion weeke,
at CHELMSFORD, Anno
Domini, 1630.

In these two Parallell places :

{ MARK 2. 20. }
{ LUKE 5. 35. }

But the dayes will come, when the Bridegroome shall be taken away from them, and then shall they fast in those Dayes.

Here is A time to weepe, and a time to laugh ; a time to mourne, and a time to dance, saith the ^a Preacher. It ever a Eccles. 3.4. a time in the Church for the Church to dance, it was at her owne Bridalls, when shee was married to the greatest Heire that ever was, the Heire of Heaven and Earth. When

T mans

b *Esay 9.6.***c** *Malach. 4.2.***d** *Luke 2.14.***e** *Luke 2.10.***f** *Philip. 3.1.***g** *4.4.*

mans nature was espoused in C H R I S T to G O D, never to be dissundered : when **b** to us a Child was borne, and to us a Sonne was given : when **c** the Sunne of righteousnesse arose after a long night of sorrow, with healing on his wings : when the Angels sung for joy, **d** Glory to G O D on high, on Earth peace, good will towards men : When Great joy was proclaimed, Vniversal joy, which should be to all people. I suppose it thence (not onely a precept, but also a Salutation or Valediction, (call it which you please) which the Apostle so often useth, but especially to the Philippians ; $\chiαιστε\epsilon\rho$ Κυριῳ : Rejoyce or Farewell in the L O R D : and againe, Rejoyce in the L O R D always : Which latter the Church chusing for her Epistle on the third Advent Sunday, begins her Day and course of time from Advent Sunday, the Bridegromes comming, so going through every part of her S A V I O U R's Life ; thus shewing all hers, that all their joy must be in Him, in His presence, in whose presence there is fullnesse of joy for evermore.

And as there is the same reason of contraries ; So, if the Churches joy bee for the Bridegromes presence ; then must her sorrow bee for her Bridegromes absence ; especially Cum auferetur ab eis, When the Bridegroome shall be taken away, then shee must needs mourne, then must shee needs fast ; if not for her owne losse ; yet for His sake, for His Command, who hath commanded, that, When the Bridegroome is taken away, that then shee should fast in those Dayes.

To which words orderly to enter, we must note, that

that the *Pharisees* did upbrayd our **S A V I O U R** with many things ; of which when nothing could rightly be fastened on Himselfe, they begin to find fault with His Disciples. Like as many now a dayes do with *Christ's Spouse* the Church ; whom when they can justly charge with nothing, they must at the least quarrell with her *followers*, with her *Discipline*, with her *Attire*, with her *Orders* : either for her *eating* (as the *Pharisees* did with our **S A V I O U R** but immediately before for *eating with Publican's and Sinners* :) or for her *not eating*, her *fasting* a Wednesday, Friday, Ember, or Lenten fast. For these men we must take up our **S A V I O U R's** answere ; *We have piped to them, and they have not danced, We have mourned to them, and they have not wept.* Neither will the *Churches* joy downe with them, in her *publike feasts*, nor her *sorrow* in her *solemne fasts*. Wee may well take up the Proverb : *They are now ayes content, either full, or fasting.* Let such men take heed, lest already they have pertaken too much of the *Leaven of the Pharisees*, who so little pertake with the *Spouse* either in her *Joy* or *Sorrow*. But observe, I pray you, the *Pharisees* policy : For having been often by themselves apart convinced and confounded altogether by our **S A V I O U R**, they now deale more subtilly : They draw the *Disciples of the Baptist* into their party : For so it appeareth, *Matt. 9. 15.* Like as many now a dayes doe ; who the better to colour their owne hypocritie, and to encrease their faction, abuse the honest simplicity of well affected men. For their sakes our **S A V I O U R** fra-

*Verse 16. Mark
Verse 30. Luke*

Matt. 18.17.

Matt. 9.15.

Of the Grounds and reasons,

meth an Answer, consisting of two Reasons.

John 3.29.

1 The first drawne from the words of the Baptist, *John 3. 29.* Hee (saith the Baptist) that hath the Bride, is the Bridegrome: but the friend of the Bridegrome: which standeth, and heareth Him, rejoiceth greatly because of the Bridegromes voyce: This my joy therefore is fulfilled. As if he should thus argue: By your masters confession I am the Bridegrome: if therefore the freind of the Bridegrome have such joy at the meere voice of the Bridegrome; how shall they which are of *Hu Chamber mourne*, &c?

*Vers. 22. Marke
Ver. 37. Luke*

2 The second from a twofold comparison, of old bottles and new wine; of an old garment and new cloth: shewing them that as it was unfitting in their present state of joy, for them then to mourne: So was it also for the non-age and infancy of the Church, to burthen them with those severer parts of Discipline, Fasting and Penance, &c. No man (saith our S A V I O U R) putteth new wine, &c. No man putteth a piece of new cloth on an old garment; else the new piece that filled it up, taketh away from the old, and the rent is made worse: *χιεγνησια*, the Schisme is made worse. Witnesse our owne unhappy times; wherein the Papists and the Church of Rome on the one side; as also some over forward men of our owne, on the other side, having patched up a world of new inventions to the ancient customes and Tenets of the first Church, have thus made *χιεγνησια*, the rent the greater, the Schisme the worse: having on all hands causlessly rent the seamelss Garmens of C H R I S T, this Glorious Bridegrome. This

This Church of England hath not done so : as she pretended, so she intended, and truly performed above all others a *Reformation*. Which is (as they define it) a *Restitution* and returning of everything to their former and first estate. To the first estate (praised be G o d) she hath reformed herself : and as in all other things, so in this and all other *Fasts* she hath followed the footsteps of the first and best Christians : of C H R I S T S Apostles; nay of C H R I S T Himselfe, who hath thus commanded, that, *When the Bridegroome is taken away, that then they should fast in those dayes*: and

Thus much for the Context.

For the Text ; These words containe two principall parts.

1 First, *A Prophecy*, that the *Bridegroome shall be taken away.*

The Division.

2 Secondly, *A Precept*, that when the *Bridegrome is taken away, that then they shall fast in those dayes.*

Where farther observe in this latter part (the *Precept*) two things : the

1 First, or, *That they shall fast.*

2 The Second, or, *When they must fast.*

1. *Then*; and 2. *In those dayes.*

The former is *Ratio*, the *Reason* and ground of all our *Fasts* ; Because the *Bridegrome is taken away.*

The latter is *Regula*, the *Rule* and manner of our *fast* ; *Then, and in those dayes.*

We for the plainest capacity will observe these 5 *Propositions.*

Of the Grounds and reasons,

I.

First, That [C H R I S T I a s s i s t h e B r i d e-groome o f His Spouse, the Church :] ὁ νυφός, according to that of John the 3. 29. *He that hath the Bride, is the Bridegroom.*

II.

Secondly, That [This Bridegroome must bee taken away.] αἴρεσθαι.

III.

Thirdly, That [Because of this taking away, They, that is, The Church must and shall fast.] vīssioñē.

IV.

Fourthly, That [Then they shall fast (at that time) When the Bridegroome was taken away.] Tōtē.

V.

Fifthly, More particularly, That, [Then, in Those very dayes.] Εν εκαίραις ταῖς ἡμέραις.



I.
Proposition

For the first ; That our S a v i o u r is the Bridegroome of His Spouse the Church, no man that knoweth himselfe to be a Christian, can bee ignorant.

Our nature both Soule and Body : the common nature of all mankinde was married to C H R I S T I a s s i s both G o d and man : that as before by the Creation, Heaven and Earth were married in man, thence called by Lactantius and the ancients, *Societas Celi & Terre* : now againe there might be a nearer and a straiter tye by the Redemp-tion, G o d in C H R I S T marrying Him-selfe

selfe to man : That as in Adam all dyed, so in C H R I S T all shoulde be made alive, (I Cor. 15.) ^{1 Cor. 15.22.}
That as (Rom. 5.) by the offence of one man judgement came upon all men to condemnation : even so by the righteousness of one the free gift (might) come upon all men to justification of life. ^{Rom. 5. 18.}

And as marriages though consummated on Earth, are said to bee made in heaven : Sure wee are, this above all others was concluded and made in Heaven, even by the freest good will of G O D the Father ; Who so loved the World, that He gave His onely begotten Sonne ; that whosoever believeth on Him, should not perish, but have everlasting life. ^{John 3. 16.}

In this marriage above all others was that fulfilled most fully ; that the Husband should leave Father and Mother, and cleave unto his Wife ; and they ^{Gen. 2. 24.}

should be one flesh. For C H R I S T the Bridegrome left his Father in Heaven : for, being G O D, very G O D, He emptied Himselfe, and tooke upon Him the forme of a Servant. Hee left His Mother, in His first miracle ; Woman, what have I to doe with thee. And afterward more fully in His ^a Passion and ^b Ascencion to follow His Spouses cause in Heaven. ^{Phil. 2. 7.}

And whereas in other marriages it may seeme but in ^c mystery, that man and wife are made one flesh ; seeing that, notwithstanding this Vnion, man and wife are still two persons : here in this marriage it was farre otherwise ; for G O D and man, two natures made but one Person. ^{John. 2. 4.}

Hee became not onely ^d Bone of our bone, and flesh of our flesh : but even, ^e The Word was made (very) flesh, and dwelt amongst us. ^{d Epbes. 5. 30.} Hee became not onely Goel, a Surety, ^{e John 1. 14.}

Kinsman.

Kinsman for us; but even Emmanuel; God with us.

And as in all marriages; ubi tu Caius, ego Caia: the Honour, Credit, Esteeme, Name, Interest, Priviledges, Riches, and whatsoever else good is, is derived from the Husband to the Wife: and on the contrary, the debts, duties, dangers, and hazards to which the Wife was liable, are charged upon the Husband: So was it here most truly in the highest kind. The debts, which the Church stood charged with, were discharged by Christ: and the merits worth, and benefits of Christ were imputed to His Church: *He was made sinne for us, which knew no sinne, that we might be made the righteousness of God in Him, (2 Cor. 5.) Hee was made a curse for us, that on us might come the blessing of Abraham: that wee might bee called the blessed of the Father. * He bare our infirmities, and by His stripes wee are healed.* Thus as betweene man and wife, so of Christ and His Church, the workes are accounted the same. *His righteousness, peace, and justice are accounted the Churches: His workes and merits are deemed as done by us: And our sinnes, misdeeds, and demerits are deemed as done by Him, are layd to His score; and this was the cause of His Taking away.*

And as there are Duties of marriage: Protection and direction from the Man to the Wife; obedience and Reverence from the Wife to the Husband: So, this marriage for all these, is a patern, and president to all married men and women whatsoever. For Protection. *Husbands love your Wives, even as Christ*

² Cor. 5.21.

* Gal. 3.13,14

² Esa. 53.5.

Ephes. 5.25.

Christ loved his Church, and gave himselfe for it: even to death to save it from death.

For Direction: I will pray the Father, and he shall John 14. 16.
give you another Comforter, that he may abide with
you for ever. He shall teach you all things, &c.

For Protection: he is a King in power to defend
his Church.

For Direction: he is a Priest and Prophet in know-
ledge to instruct his Church. For both, we have
his promise, Behold, I am with you to the end of the Mat. 28.21.
world.

But that he may continue with us to the end; we must alway to the end continue with his Spouse: we must performe those duties that are com-
manded her.

The first is Obedience. Thou shalt love the Lord thy God, with all thy soule, with all thy heart, with all thy might, (Math. 22.37.) If yee love me keepe my Mar. 22.37.
Commandements. Ye are my friends, if ye doe what- John 14.15.
soever I command you, (John 15.14.) If ye keepe my John 15.14.
Commandements, ye shall abide in my love, even as I 10.
have kept my Fathers Commandements, and abide in his love. If ye doe, (marke I pray) if ye doe; as long as ye doe: if ye keepe, &c. Otherwise, unlesse yee do so: except ye still keepe: if ye do or dare other-
wise; ye are none of his friends, none of his follow-
ers: none of the Bride-chamber, none of his Spon-
sers, none of his Sheepe, that heare not his voice, that
keepe not his Commandements. And This is one, one
of Them, that when the Bridegrome is taken away,
then ye should fast in those dayes. But of this anon.
What our obedience is I question not: it may be,

Of the Grounds and Reasons,

as people pretend it is, inward : But this I am sure of, that if it bee true obedience, we shall see some signes of it in the outward man: some fruits(at least) in the outward reverence.

This, if not at other times, yet then at least when we come into the professed service of the Bridegroom : when we Enter into the House of prayer : when we come into his presence to serve him. I could by infinite testimonies of Scripture, Reason, and Nature, prove this duty, if either the time or the Text would give me leave. But I keepe my selfe to my Text : to the Metaphor of a Spouse.

¹ Pet. 3.6.

Ephes. 5.33.

32.

There is honour due from the Wife to the Husband, not only in word, with *Sara*, to call him Lord: but to do it with reverence. Let the Wife (saith the Apostle) ~~see~~ that she reverence her Husband. And This is chiefly (he telleth us) spoken of Christ and his Church. If we will have him to protect us as his Spouse, we must honour him as the Bridegroom : and that with a two-fold reverence. ¹ Of bended knee. ² Of bared head.

1 It is the custome of men in these times; if they reade in Scripture, that Christ calleth us Friends, or Brethren, or Guests, or Co-heires, they presently carry themselves aloft. We may not; (nay, now it is come so far, it is argued) we must not kneele. We disparage our selves too much to kneele: what kneele? Do Guests use to kneele at the Table? Do Wives use to kneele to their Husbands?

Alas poore silly men, that understand not, how by such appellations, duties are rather commanded than any relaxation granted. When Christ calleth us

us Friends, he enjoyneth us love; when Servants, feare; when Guests, confidence; when Children, reverence; when Heires, hope: for none of these would he have himselfe neglected, or our duties not respected.

But where doe we reade (for now Scriptum est is altogether stood upon) whete do we finde, that wives must kneele to their Husbands?

Metaphors (Beloved)are not to be urged beyond their compasse: if not within the compasse of this Metaphor, is it therefore not due? I hope there is none here, that dare deny this Reverence unto God: and yet if we do not deny it, why do we not yeeld it? Why doe we deny it in our lives and conversations?

But did you ever heare, that Wives did kneele to their Husbands? Yes (beloved) we finde so, wee reade so, of those that had Kings to their Husbands. Did not *Esther* a Queene kneele to her Husband *Ahasuerus*? Yet what was *Ahasuerus* to the

* King of Kings? What are we (in the eye of the World) to *Esther* so great a Queene? Nay, what is

Esther, or the greatest, but wretched Wormes to C H R I S T I B S U S? And doe we thinke much to kneele? I am sure, if we be of the Spouses followers, we will doe what she is commanded: and she is commanded thus.

David in that very Psalme which he penned for the Churches Wedding, in the Spouses phrase (Psal. 45.) thus bespeakes the Church: Hearken O daughter, and consider, incline thine eare, forget thine owne people and thy Fathers House. So shall the King have pleasure in thy beauty, for hee is thy Lord God, and

Esther. 5.

* Rev. 19.16.

Psal. 45.11,12

worship thou him. Nay, hath not God sworne it? As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Hath he not given this very honour to the Bridegroom, for this very taking away. Wherefore (saith the Apostle) God hath given Him a name above every name, that at the name of I E S V S every knee might bow, both of things in Heaven, and things in Earth, and things under the earth. Sure I am the Spouse and Church of Christ did so. Therefore she chose the 95. Psalme for her invitation: therefore was the 6. Verse of that Psalme usually resounded. *O come let us worship, &c.* Thus did she then doe both in the East and West: and so must we do, if we be of her followers, if we belong to her.

Psal. 95. 11.
Passim in Horolog. Eucholog. & ceteris Grecorum officiis; quæ vide.
Et apud Latinos Cassiod. in conclus. Psalm. 148. ubi ex Augustino. Et in Psal. 94. S. August. b. m. 10
De verbis Apostoli in principio, ubi Psalmi hujus mentionis in Ecclesiis usurpati.
Cor. 11. 4. 5.

2 But there is another Reverence of the Head. The Apostle telleth us, 1 Cor. 11. That the Woman dishonoureth her head, if she be uncovered: and the Man his head if he be covered.

The head of the Man is C H R I S T, a glorious head, and therefore to be glorified: the head of the Woman is the Man, a weake head (God knoweth) and therefore she to be covered: the Woman the weaker vessel, and therefore covered: the Woman first in the transgression, the cause of covering, and therefore covered: the Woman hath her haire by nature for a covering, and therefore covered. The Man for contrary reasons in the Church must be uncovered, that is, without his ordinary covering. This was the custome of Christ's Spouse, the Catholike Church through the World: The custome of the Church, which the Apostle telleth us, no man may breake.

1 Cor. 11. 16.

breake. We have no such custome: therefore we have a contrary, is a good argument.

It is the command of Christ, by his Apostle, as may bee gathered out of the same Chapter, Vers. the first. At least, one made by the Apostles; not ^{1 Cor. 11.1.} a temporary Law made for a time (as ¹ some vaine-
ly glosse it. It was a perpetuall Law: so the Apo- <sup>The Geneva
Notes on 1
Cor. 11.</sup> stle groundeth it, upon God, upon Christ,
upon Nature, upon Grace, upon Reason, upon Religion, &c. all, I hope, not temporary things.

For such the Church held it: so she ever practised it. Tertullian is a witnesse for the West. *Illuc Tert. Apol. cap. suspiciens (Christiani) manibus expansis, quia invocuis; capite nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus, &c.* S. Basil the Great is a witnesse for the East; who blaming the Clergie and People of Neocæsarea, putteth them in minde of their famous Bishop *Gregory Thaumaturgus*: He (saith S. Basil) never covered his head at prayer. Why so? Because he was (saith he) a true Scholler of the Apostle, who tellet us, that every man praying or prophesying having his head covered, dishonoureth his head. And the man ought not to cover his head, insomuch as bee is the Image and glory of God. Surely, should he, nay I say more, should any Turke or Infidell come into our Churches, and behold our devotions and our reverence here, they would by our behaviour take this place for a Theater; and our exercises here (for so they call them) rather for a gazing-stock, then once guesse it any

S. Basil. ad Neocæsar. Epist. 63.
Οὐ κατακαλύπτετο δὲ τὸν ωργισμόν. Πῶς γαρ; ὅτε τὸ Απερόλε γυνιστος μαδηῆς, τὸ εἴποντος: πῶς αὐτῷ ωργισθόμενος οὐ φίλεινον κατὰ κεφαλῆς ἔχων, καταπλύνει τὴν ἕαυτοῦ κεφαλῶν; γαρ αὐτῷ οὐκ ὄφειλες κατακαλύπτεσθαι τὴν κεφαλῶν ἄυτον, &c.

*Rom. 8.16.**1 John 2. 1.*

service of God, or that it were any Reverence be-
comming the Spouse of the glorious Bridegroom. Certainly if there be a way to grieve the Holy Spi-
rit of God, who maketh our prayers ; or the Bride-
groom, who as our Advocate, presenteth our pray-
ers : this is the meanes to make him withdraw, to
cause him be gone, to drive him away : to cause
that he be taken away. And thus we are come to
the second Proposition or Observation;

Propos. II. That the Bridegroom must be taken away.

It was when the Bridegroom spake it a Prophecie, and now is (as *Irenaeus* defineth every Prophecy) a History fulfilled : and fulfilled it was at this very time : this very weeke, (*in eiusmodi tempore*, to use the words of my Text) these very dayes : and therefore to speake something of it, at this time, were a word in due time.

But how shall I be able to enter this Sea of our Saviours Passion, and not bee swallowed up of teares ? How shall I shew you this dismall, dolefull taking away ? this bleeding spectacle ? At which Heaven shut its eyes, and withdrew its light : at which the Sun covered his face, and the Moone veiled her selfe in bloud, at which the Earth trembled, and all the Creation and powers of Heaven and Earth (man onely excepted) wrapped themselves in black shady darknesse, mourning that man, for whom this Bridegroom became man, should have so deepe, so bloudy a hand in this taking away.

How shall my fraile tongue be able to tell you ?
how

how He was taken, betrayed, bound, and scourged: how He was scoffed, reviled, mocked, and spit on: how He was crowned with Thornes, beaten with Rods and Reeds, cruelly whipped, despitefully arrayed: how He was pierced, borne, crucified, and tormented: how He was despised, and rejected of men, *A man of sorowes, and acquainted with griefe.* He was oppressed, and afflicted. He was brought as a Lambe to the slaughter, and as a Sheepe before the Shearer, so he opened not his mouth. He was taken from prison, and from judgement; and *vers. 8.*
who shall declare his generation? (saith the Prophet.) Who shall indeed declare it? Nay, who can declare it? Since an *Angell* from Heaven at *His Birth* and *Wedding* declared the joy; who but an *Angell* from Heaven can declare the *sorow?* We should wrong our Saviours Passion, and the Scriptures relation, if any other than the *voice of God or Heaven* should relate it.

Therefore the Church, the Spouse ordaineth, that *so we should heare it:* and heare it so over and over againe, because it can never too much affect us. You heard it ere while at large related in the History (truly an *History*) by One that saw it: On Sunday you heard S. Matthew relate it at large: yesterday, and to day S. Mark: and lest we should want the knowledge of this *taking away*, or not expresse it enough in our *mourning*, the Church ordaineth, that *on every day of this Weekke* wee should heare the full *History* of this His *taking away*, by the mouth of one of his *fourre witnessses*. Neither hath the Church done any new

See the Church Service Epistle and Gospell for the weeke before Easter.

* S. August. Sermonc 144. de tempore. Sicut enim passio ex omnibus Evangelistis conscripta est, sic dies isti septem vel octo durant spacium, ut secundum omnes Evangelistas Resurreccio reciteretur. Passio autem quia uno die legitur, non follet legi nisi secundum Mattheum. Volueram aliquando, ut per singulos annos secundum omnes Evangelistas eum Passio legeretur: factum est, non audierunt homines, quod consueverunt, & perturbati sunt, &c. Apud Latinos factum est ante annum DCCC. quod sanctus Augustinus loco citato, sibi faciendum proposuit; scilicet ut per singulos annos, secundum omnes Evangelistas Passio Domini legeretur. Liquet id non solum ex ordine Romano, Amalario, Ruperto, Hug. de Sanct. Vict. ceterisque Ecclesiasticis Scriptoribus; verum etiam e misalibus antiquissimis Latinis & nostris e. g. Romano, Eberacensi & Sarisburiensi.

And indeed he did but propound to himself the example of the Easterne and Mother Church: of whom * S. Chrysostom. Tom. de Divers. Nov. Test. Hom. 63. Cur in Pentechoste A&a Apostol. legentur his verbis.

Eν τῇ ἡμέρᾳ τῇ σαρπῇ πάντα ἀχρινόσκουεν. Αριδαῖος Πατέρων τοῦ σαρποῦ τὰ σαρπὶ τοῦ σαρποῦ πάντα ἀχρινόσκουεν. Apud Græcos Passionem Christi ipsa Passionis die (quod loco citato S. Chrysostomus) duodecem perfectis Evangelii lectinibus recitant, totum diem illis recitandis insumentes: nisi quod meditationes non nullæ hinc inde sparsum sint adjectæ, elegantes admodum, divinæq; Vid. Teōstoy εἰ μηδὲν πίμεντη. Et Græcorum Euāγγελiorū, quod, &c.

S. Chrys. ubi supra. This, he telleth us, (*νερομοδετηται*) was an ancient Order of the Church long before his time, even from the beginning, for this very reason; that all Scripture being written for our instruction, this History above all, related by all, might sink deeper into us, stick faster, affect us nearer, wring us and sting us more strongly to make us mourn and lament, fast and pray, and weep in our Prayers,

Prayers, as the Bridegroome did in His for His Spouse: So likewise she for her Bridegroom,* Bloody teares, bloud and water in abundance, both from heart and eyes, at this very time, and for this very cause, because the Bridegroome was taken away.

* *Sanguis ait
materna.*

And surely, this is the Precept, this is our Duty; this is his Command; and therefore as that which concerneth us most, is most now to be stood upon. That the Church and all her Children, the Spouse and all her followers must mourne because the Bridegroome is taken away from them: wh^{ch} is the Third Proposition: & Ratio, and the Reason of all our Fasting.

III.

That, They must (they shall) fast, Because the Proposition Bridegroome is taken away.

I Fasting is a signe of mourning: Our Text so explaineth it selfe. How can the Children of the Bride Chamber mourne, so long, &c. but the dayes will come, when the Bridegroome shall be taken away, then shall they fast; that is, (therefore) mourne. Ahab shewed it in his ill mourning for Naboths Vineyard. No bread would downe with him, he was so vexed.

I
Because Hee is Taken away.

I King. 21.4.

David also maketh it manifest in his bitter complaint: My heart is withered (saith hee) and smitten like grasse; so that I forget to eat my bread. As also more particularly when he was in feare to have his Childe taken away, he lay upon the earth, and fasted for his Childe. For his Childe! but one Childe! and but for the feare of his being taken away! But what saith Elkanah to Hannah? the Husband to the Wife? Am not I better to thee then ten Sons? The better any thing, the greater the losse:

I Sam. 1.8.

1 Sam. 1.8.

the greater the *losse*, the more just the cause of mourning. The *losse* of the Husband, the taking away of him, what is it lesse then the rending of the Soule from the body; the pulling of one member from another? It cannot be without great sorrow.

2
Taken away
whilst a Bride-
groome.

2 But here is more: The *losse* of the Bridgroome; that is, whilst he was a Bridgroome, in the height of joy: If from the marriage Chamber: it must needs be a degree beyond sorrow.

Luk. 10.23,24

Our Saviour was the desire of all Nations. He telleth His Disciples (Luke 10.) Blessed are the eyes that see those things that ye see, &c. For I say unto you, many Prophets and Kings have desired, &c. For foure thousand yeares this Bridgroome was expected, as a Bridgroome out of his Chamber, and came not: when He came, He continued but thirty foure yeares or thereabout, upon Earth: but three of these yeares (or little more) did He shew Himselfe as a Bridgroome. A short time (you will say) for so great Nuptials. All times before without this joy; All times after abridged of this joy. Even in the day of the Nuptials, the joy of the Nuptials was taken away by this taking away of the Bridgroome. Then, they must needs mourne.

3
Taken away
for them.

3 But if this taking away be for them, in their behalfe, through their meanes; then they have yet more cause to mourne.

You heard, that the Debts of the Wife are charged upon the Husband; What then, if for the Wives debt, the Husband, nay the Bridgroome in the midst of joy, even upon his marriage day; If for the Brides cause he be haled to prison & to judgment?

If

If for her haynous crimes He must answere? If all we have gone astray, and the Lord hath layd on Him the iniquity of us all. Then, good reason for us also to share and partake in this sorrow: good reason then for the Bride to lay aside her attire, to goe forth of her closet, to lay from her the voice of eating and drinking: to forget to eate her bread, to forbid the voice of joy and mirth; and to begin to mourne and lament, because the Bridegroome for her sake is taken away.

Esa. 53. 6.

4 But (yet further) what, if as for the Spouses debt, so by the Spouses hand, he were thus taken away? Was it not so, When Iudas one of His own, betrayed Him? When Peter a chiefe amongst his owne, denied Him? When His Disciples all of them fled from Him? When His followers on all hands forsooke Him? Dost thou thinke, that thou couldest have stood in this tryall? When the whole Church, the Bride forsooke Him, how wouldest thou have defended the Bridegroome? Verily I say unto you, All you shall be offended because of me this night. So farre from defending Him, that they were offended at Him. As we all in Peter and the Apostles, received the name, power, and priviledges of the Spouse, so we all may confess, wee did, or would have done no lesse then with Peter denied Him, with His Disciples forsooke Him, with His nearest followers fled from Him. And therefore as Saint Peter the chiefe Apostle coming to Himselfe, wept bitterly for his sinne: So the whole Church, represented (saith Saint Cyprian) in him, must doe the like with him: must fast, and

Matth. 26. 31.

mourne, and lament, because even by us also, as well as by them, the Bridegroome was taken away.

5
By them often
taken away.

Heb. 6. 6.

1 Job. 3. 9.

2 Job. 5. 18.

But there be more takings away then one: we were are all guilty of taking Him away in Adam's sinne: it was our originall. We had beeene againe, had we then beeene, in the Church of the Apostles, it had been our personall. Yet(then) C H R I S T suffered but once. Neverthelesse the Apostle telleth us, of some, that *Crucifie againe the Sonne of G o d, afresh, &c.* and it is the usuall glosse of the ancients and others, upon those words, viz. That by the ill lives and the sinnes of those that are by Baptisme inserted into C H R I S T's death, and so justified, that by such *Sinnes* of theirs after Baptisme, Christ againe is taken away & Crucified. If so, who then especially in these evill dayes, is free of this sinne? unlesse, perchance, some men should againe rake up that old condemned heresie of Iovinian, viz. *That no man can depart from Grace after Baptisme.* This (as he could) he maintained from, 1 John 3. 9. *Whosoever is borne of G o d, doth not commit sin: for his seed remai- neth in him, and he cannot sin, because he is borne of God,* as also that other Parallell place, 1 Ioh. 5. 18. *We know that whosoever is borne of G o d, sinneth not: but he that is begotten of G o d, keepeth him- selfe, and that wicked one toucheth him not.* Though from the context of the place, the scope and intent of the Epistle, the History of the Church, especially out of Clemens Alexandrius, and Epiphanius we might abundantly shew this place by Iovinian and his followers to be perverted: yet I chuse rather

ther to use the answer of Saint Hierom; Surely (saith Saint Hierom) a strong and weighty argument it is, if it were not by and by overthrown by the A-
postle in the same place, verse 21.

S. Hieronym.
cont. Iovinian.
l. 2 ad initium.

Little Children, keepe your selues from Idolls. A plaine case, that if not from Idolatry the greatest and grossest sinne, then are wee secure from no sinne. A plaine case it is, in those very Churches to whom this Apostle wrote. The Churches of Ephesus, Smyrna, Pergamus, Thyatira, Philadelphia, Sardis, &c. proclaim unto us, that seeing the Candelsticks are removed, and the Bridegroom taken away from them; that the Bridegroom was first taken away by them. If a Church a Congregation, a number of faithfull men is not; what one (though for the present faithfull or believing) can be, secure? Nay, if so many Churches, a Congregation of Churches have thus fallen, what one Church, though never so glorious for the present, can be secure? shall Rome? shall England? Nothing lesse: We have all sinned againe and againe; and may justly feare that as we have taken away the Bridegroom by our sinnes; He may at last be altogether taken away for our sinnes. Let us all (in the name of G o d) prevent it by this heavenly Antidote of Fasting and Prayer; that so taking away our sinnes, which otherwise would take away the Bridegroom, He, the Bridegroom may not againe bee taken away by them. Let us mourne for our sinnes, that we mourne not for our selves; that we lament not His losse. Which G o d of His mercy, &c.

Reasons of
Mourning by
Fasting.

Gen. 3. 17.

3. 3.

6, 11. &c.

*Eiccit ergo nos
de Paradiso ci-
bus ; reducat
esurias, reducat
jejunium. S.*

*August. Serm.
65. de Temp.*

2 Cor. 7. 11.

Rom. 7. 23.

Gal. 5. 17. 24.

1 Cor. 9. 27.

But if any mourning may serve, why is Fasting rather prescribed, than any other mourning? Doubtlesse, for many good Reasons : Wee will name a few.

1 Fasting is a holy revenge of all sinne, in the first sinne: but chiefly of that first sinne, which first and chiefly tooke away the Bridegroomme. That first sinne was in eating, Gen. 3. Good reason therefore, when wee mourne for the Bridegroomes taking away, to have a principall eye to that sin, for the which principally the Bridegroome was taken away.

2 Fasting is an holy justicing of our selves (as know the Apostle calleth it) for this taking away of the Bridegroome. For as the Bridegroome is taken away by the deeds of the flesh : so for this, wee punish the flesh, by Fasting.

3 Fasting is a vigilant preventing, lest the Bridegroome be taken away againe. For the flesh is that, which ever rebelleth against the spirit. Therefore They that are C H R I S T S (saith the Apostle) have crucified the flesh. And (of himselfe he saith) I keepe under my body, and bring it into subjection ; lest that by any meanes having preached to others, I my selfe should be a cast-away, that is, lest the Bridegroome be taken away from me.

4 Againe, Fasting is an holy experiment of selfe-denyall according as the Bridegroome commandeth, that we should deny our selves, and take up his crosse, &c. For, if we can deny our necessities of eating and drinking, wee may well deny our pleasures : if we can fast from our meate, we may well

well fast from our sinnes ; from wrong ; from violence, from extortion, &c. Which is the Fast, that God commandeth, *Esa. 58.*

5 Againe, Fasting is a just Restitution to the Creatures, which having often beeene abused by our intemperance, and made to groane (*Romans 8.*) we thus make them a kinde of satisfaction by our forbearance.

Esa. 58. 3:4 5.

Rom. 8. 22.

6 Againe, Fasting is an humble Confession unto Almighty G o d, that as wee have offended the Bridegroome also, With whom He hath given us all things, (*Rom. 8.*) So we acknowledge our selves most unworthy of any of His blessings : most worthy, with Him to have all things taken away.

Rom. 8. 32.

7 Againe, Fasting is an holy Watching over our selves. Watch and Pray, is in a manner, Fast and Pray. For as Watching is a conteining from sleep; so is Fasting from meate, both for the same end, to tame the body. Thence the ancient Vigils were (I take it) changed to Evening Fasts. Sure I am :

* Subest ingnen ventri (as one sayd) For as * the bel- lie and the uncleane parts are linked together, so are the sinnes of either. There- fore the Apostle joyneth them (*Rom. 13.*) Rioting and Drunkennesse, Chambering and wantonnesse, the latter for this cause termed Ἐμδυπίαι ὑπογάρσιαι. For as S. Hieron well; Saturitas ventris Seminariū libidinis: A full belly, and a foule heart. Remove therefore the

* Monstrum libido sine gulâ, cum duo hæc tam unita atq; concreta sint, ut si dis jungi omnino potuissent, ipsi prius ventri pudenda non adhæserent. Specta corpus, & una regio est; deniq; pro dispositione membrorum ordo vitiorum: prior venter, & statim cætera: saginæ subtracta lascivia est per edacitatem, salacitas transit. *Tert. lib. de Iejun. cap. 1. ad init.*

* Semper juncta est Saturitati lascivia, vicina sibi sunt venter & genitalia, & pro membrorum ordine ordo vitiorum intelligitur. *S. August. Serm. 65. de Tempore.*

Rom. 13. 13.
Philo. Iud. 1. de Victim.

S. Hieronym.
Conc. Iovinian. an. 6. 2. c. 6.

the cause of thy uncleannessse, and thy uncleannessse shall be no cause of the Bridegroomes taking away.

8 Lastly, Fasting is, as a signe, so a principall cause of mourning. Is there any man here, that after all this which hath beene sayd, cannot yet mourne for the Bridegroome ! Let him but fast; and I dare warrant him to mourne. Hunger will bring the stoutest stomaches under : it will make them bend. It is the Apostle ; who was in *watchings often, in fastings often, iπωμάζω* (saith hee) *I keepe my body under.* The word signifyeth a buffetting about the face and eyes, as a man would buffet his adversary on his knees. This he did by Fasting. No way so truly, so fully to make us mourne, as by fasting. If thou canst not mourne, betake thee to fasting, & that will make thee mourne. If thou canst mourne, yet notwithstanding fast, and that will make thee mourne yet more. And indeed Sorrow as it came from sinne, so it is due onely to sin.

Gen. 3. 16,17. No sorrow before sinne, *Gen. 3. In sorrow shalt thou conceive, to the Woman. In sorrow shalt thou eat thy bread, to the Man.*

Apoc. 7. 17. And no sorrow after sinne. All teares (then) shall be wiped from their eyes. And from henceforth blessed are they that dye in the L O R D .

Apoc. 21. 14. *Apoc. 14. 13.* No sorrow for them after Death: Onely, their time is here for sorrow; and their sorrow onely for sin. We sin dayly, and therefore We must sorrow dayly this Godly sorrow not to be repented of. This is the Valley of teares : Here we must mourne.

Eccles. 3. 4. But though all this time bee for mourning, yet in this there is an especiall time for mourning in an especiall manner.

And

And this is that Time, Then, at that time, when
the Bridegroome was taken away.

But here it is usually excepted by them who
are no friends to set-fasts, that this Text speakes
of extraordinary fasts in cases of doubt and dan-
ger, when the Bridegroome and his presence is
likely to bee with-drawne or with-holden
from us.

But they are readily confuted :

1 By the context, and scope of C H R I S T S Resp.
answer, which if *ad idem*, must necessarily be
meant of Set-fasts. For these, we read of, that
did here cavill at Christ and his Disciples, did
object the continuall Set-fast of the Baptist, the
Pharisees, and their disciples. Why (say they)
doe we and the Pharisees fast oft? but thy Disci-
ples fast not? All the three Evangelists note this
speech concerning their often Set-fasts to have
beene the occasion of our Saviours answer. But
theirs were set and ordinary; the Baptist perpe-
tually abstaining (as did Daniel) from flesh and
wine, and all desirable meats and drinke: the
other also fasting ordinarily * twice every weeke
(as doe the * Iewes at this day) on our Monday
their second of the weeke, and on our Thursday
their fifth of the weeke. So that these men must
either grant our blessed Saviour not to speake to
purpose (which to doe were no lesse than blas-
phemy) or they must with-us understand him,
and these words concerning ordinary set-fasts.

2 It is demonstrated, by the Article *Tat.*,

Y which

Object.

Mat. 9. 14.
Mark 2. 18.
Luke 5. 33.

* *Luke 18. 12.*
De Pbaristis Epi-
phanius, 'Evangelio
de dīs; τος Σαβ-
άτου, στύλεγος καὶ
πίκτην. S. Epi-
phan. adv. heret.
lib. 3. heret. 16.

Vid. Ioan. Drus-
um. Præterit. lib. 3.
p. 107. in locum.

Luke 18.
Abra. Scultet. Ex-
ercit. Evang. lib. 1.
c. 25.

* *Vid. Ioh. Bux-*
torf. de Synagoga
Indiae. c. 25. p. 457

Of the Grounds and reasons,

which in the Greeke, roveth not at large, but points at exact specialties : either let them blot out this word, or grant ours, and the Text is true meaning.

*Vid. D. Chamier.
Panstrat. Cathol.
Tom. 3. lib. 19. c. 7.
Sect. 43, 44, 45, 46.
ubil locum hunc ex-
cutit.*

*Mat. 9.15.
Mark 2.19.
Luke 5.34.*

3 It is proved (as we see) by the plaine Letter : which being the foundation of all other expositions either must stand, where's no reason to the contrary, or must bee by reason refelled: which being not yet brought by any on the adverse part, there can be no cause to depart from it.

4 And surely (in the fourth place) these words referring us plainly to such a time and absence, as is opposite to that time of his presence, mentioned in the former Verses : it must needs therefore follow, that as the one is primarily and properly understood of his (then) bodily presence upon earth, as the time of their rejoicing; so must the other also in like manner be understood of His (like) bodily absence by his Death, Passion, and Ascension ; the cause and time of our mourning, and therefore of all ordinary fast.

5 It is confirmed by the perpetuall exposition of all ancient Christians.

6 Yea, by the Apostles and whole Churches practice. For whereas every week in the course of its dayes hath from thence a commemoration of the Great Day, and our joy in Christs Resurrection; we celebrating the Lords Day in joyfull prayses and thanksgiving unto God therefore:

why

why may we not as well, yea much rather conclude, there should bee in the same course of times the like day or dayes of mourning for his *Passion*, that we may no lesse mourne and suffer with him (the most proper duty of this our sorrowfull and sinfull life here) then, (which is the hope of our after happiness in Heaven) joy and rejoice with him, in the memory of his most glorious and blessed *Resurrection*.

7 But yet againe (in the last place) even in their sense it is direct for us. For if these words are to be applied to *all such times*, when the *Bridegroome* is or may be removed and withdrawne for our sinnes; then is it also proper for continuall and *ordinary fasts*, not only for *extraordinary*. For reason wils that as we *sin continually* every day of the weeke, so we should if it might be, *fast continually and mourne* for our sins: which because we cannot daily doe, *every day*; fit it is wee should *every weeke* set some dayes apart: and no dayes fitter, than those, in which *hee was* (even according to the Letter) *taken away*.

And truly there being always the same reason of every kinde of *his taking away* by our sins, of all our *mourning* for our sins: there being no opposition betwixt them; but a subordination of the latter to the former; their *extraordinary fasts* being grounded (though in a secondary respect) upon the *same reason*, on which are our *Ordinary*; there can be therefore no colour why the Text should be true of one and not of the other: Why,

denied of ordinary ; and affirmed only of extraordinary fasts : especially since our blessed Saviours answer should in right reason answer to their objection ; who (as we have shewed) speake of *set, ordinary, and weekly fasts.*

And thus far we have (with the blessed *Bridegrome* in this Text) stept out of the way to satisfie our contending and discontented Brethren.

We will now returne to the pursuit of our Text, and in it, to the fourth *Observation*, or *Proposition* ;

That Then, (τότε, at that time) they shall fast : when and at what time the *Bridegrome* was taken away.

And more particularly, which is the fifth :
Then : ἐν οἷσις ταῦτα μετέγενεν. Then, in those very dayes.

That they should fast at that individual time, onely, *When he hung on the Croffe*, as it is likely they did not, so it is plaine our Saviour meant not. Therefore this word *τότε, Then*, must bee interpreted of *the whole time*, after the taking away of his corporall presence. *Tum, Tamdiu : Then, all that time, and course of yeare still his second comming againe.*

Yet againe, not as the *Montanists* urged these words for another *Lent* after *Pentechost*, and the *Ascension*.

Where observe (I beseech you) the contrary humour of these latter dayes. *Then the contention*

tion was for two Lents, or more; but now, that there may be none at all. Surely, the Montanists were foully in an error. For besides many other reasons, the word here used will not suffer us to understand it of a voluntary departure, such as was his Ascension; but of a violent taking away, such as was his Passion, or such as is any other constrained departure, or driving away by our sins: which being continually done by us, why should not our fast (as much as may be) be also weekly and continued by us on those dayes?

But againe, as the joy for the Bridegroome is dispersed through every part of the yeare, according to the severall considerations of His presence: so likewise is our sorrow for the like reasons dispersed through every part of the yeere. To ^{the} Then. So long. For what is all time, but one yeere after another? Therefore seeing we may not, we cannot fast alwayes, all the yeere long, and yet must fast; Then, so long; even through the whole yeere: every part of the yeere must beare a part.

There be foure parts of the yeere, Spring, Summer, Autumne, and Winter.

According to these foure there be foure solemnne Fasts or Embers instituted as for other reasons, so chiefly for this, that every part of the yeere we may commemorate this taking away: and that (as * Leo) no part of the yeere might have a Vacuum, or Vacation from this holy command.

I

* Leo magnus. Ser.
8. de jejun. decimi
mens. v. b. Si-
quidem jejunium
vernū in Quadri-
gesimā, festīnum in
Pentecoste, autum-
nale in mense sep-
timo, hyemale au-
tem in mense hoc
decimo celebra-
mus; intelligentes
divinis nihil vacu-
um esse præceptis.

And as Moses for the Law: Elias for the Prophets; and Our Saviour for the Gospell fasted, when they began and entred to each, a forty dayes fast: so we begin the yeere and every part of the yeere with this godly sorrow, with the Baptists repentance, with this longer fast, that wee may prepare the way of the Lord, make his paths streight.

It is the observation of Divines; That never any man in the Church attempted anything, but first fasting and prayer went before it. Therefore we begin the yeere, and every part of the yeere with fasting: but especially the beginning of the yeere, we begin that with a longer Fast, the Lenten Fast, the Fast of forty dayes. Thus applying our Saviours precept, *That we must fast*, to his owne example, how we should fast. Good reason for this you will say.

But yet another reason: The Bridegroomes command it is, *That as we must fast Then at that time, When the Bridegroome was taken away*: So, *Then especially, chiefly of all, and above all, at That time*. Therefore whereas at other times, either the *Ninivites fast* of three Dayes, or the *Gileadites fast* for seven dayes may serve: *Then, when they fast for the Bridegroome, they must fast with the Bridegroome, as he did, forty dayes*. And so much the rather (say the * Fathers) ought we *Then to fast*, by how much the certius est propter

nos cum jejunasse non propter seipsum. S. Ambros. Ser. 26. infer. 5. p. 1. Dom. v. h. Si vis Christianus esse, debes quod Christus fecit facere. Ille qui peccatum non habebar, Quadragesimam jejunavit, tu non vis Quadragesimam jejunare qui peccas, &c.

furer

surer we are *He fasted (Then)* not for himselfe, but for us. Great reason therefore wee should fast with him, for our selves.

But as *Then, at that time*: so especially more particularly, *Ἐν ἐκείναις ταῖς ἡμέραις. In those very Dayes.*

Saint Marke, and Saint Luke, both of them speake very fully. Here is not onely the Pronoune Demonstrative; *Those Dayes*: but also (in the Greeke) the Article prefixt, which notech particulars, even with an exact specialty. *Ἐν ἐκείναις ταῖς ἡμέραις. Those very selfe-same Dayes.*

These, I say againe, are *Those Dayes* here spoken of: *Those very selfe-same Dayes*, every day. Therefore *every Day of this weeke was a Fast*, a solemne Fast, all the six of them. And as *Then*, about this time, *They did fast a longer fast*, because of this *Then*: So now at this Time They did fast a *more vehement fast*, because of *These Dayes*. Before, a *Daniels fast* might serve, to eat no meats of delight, nor flesh, nowine, as he nameth them, *Dan. 10.* But now a *Davids fast* was exacted, *fasting neither bread nor ought else till the Sunne went downe*. Nay they did joyne them *both together*. * *Epiphanius sheweth* as how. *They did eat in These Dayes, nothing but bread, water, and salt, a dry and drying Diet: οὐεραγίας they called them. They did lie upon the hard ground: They did continue watching with all*

Dan. 10. 3.

² *Sam. 3. 35.*

* *S. Epiph. 75. Aē-*
rii. c. 3. v. h.

*Ἐν ταῖς ἡμέραις
τῆς Πάρα, ὅτε πάρ
ησαν χαμινεῖσι,
οὐγεῖσι, κακοπα-
τεῖσι, ξηροφαγίαι,
εὐχαῖ, αγρυπνίαι
τε καὶ μετειαι, &c.*

*Et cap. 6. ibid. de Apostolis loquutus, eorumque hac de re constitutione. Καὶ σὺ οὐ
ἔξι ἡμέρῶν τῆς Πάρα πάτερ θεογέλλοις, μιδέν ὅλως λαμβάνειν οὐ ἄρτον καὶ αἴθριον καὶ
λαύτος. Et in compend. fidei c. 22. v. h. Τὰς δὲ ἔξι ἡμέρας τῆς Πάρα εἰς Ξηροφαγίαν διατε-
λέσσοι πάτεροι λαοί. Φημὶ δὲ ἄρτον καὶ αἴθριον, οὐδαπότε χειρίδιαν φέρεις θαυματεῖσον. Vid.
etiam Terpsichor. Græcorum Rubric. post Dominic. Palmarum. Ibi leguntur verba
hæc. Εαδίσιδιν δὲ καὶ ξηροφαγίαν εἰς τὴν γεαπέτην ἀγεῖ τὸ παμπήν,*

supplication

supplication and prayer. They did put on *Sack-cloth.* They did by all meanes, abstaining from their owne lawfull wives, *bring their flesh and body under.* Our tender, loose, nice, delicate times tremble to heare of this Diet.

2. But yet there be of *These* (six dayes) two dayes, which are principally marked with the Article ~~των ιημερών~~. *Those two dayes*, wherein the *Bridegroome* was taken away.

The first of thesetwo was on the morrow, our *wednesday*, their fourth day; because on that Day^{*} Counsell was taken against Him; money was taken for Him; Plots were laid to take Him. So upon that Day He began to be taken away. Σωελίθη (faith Saint Epiphanius) He was taken. As good as taken away Then. Vpon the Friday, as we all know, He was taken, and taken away; And therefore, as for *These* two dayes sake, the rest of these dayes were to be observed; so *These* two Dayes were principally observed above the rest. So that whereas before (Daniels fast observed) a Davids fast did serve; viz. to eat nothing at all till Sunne went downe: now on the Friday especially (at Easter) They did fast the fast of Esther, Chap. 4. 16. Neither to eat nor drinke^{*} three dayes, night nor day; viz. all that time the *Bridegroome* remained thus taken away.

* De triduano jejunio eorum aperiēt S. Epiphanius compend. fidei ca. 22. (nisl quod de quorundā in qua triduum prorogato jejunio ibidem refert.) verba hac sunt. Αλλας χ, οι απειδεῖοι θηλάς, χ, τεττάς χ, περιπλάς ιστόπεντης, χ, δλις πινήσιδης τίνεις α-

χεὶς τὸ ἀλεκτρύνων κλαγῆς τὸ κυνέης ὁπλωτίους. Hæc quippe specialis & privata observatio erat, quam sibi nonnulli ē devotione privatâ injunxitunt. Verum ut per triduum hoc jejunarent communiter omnes quantum potuerant, sanctum ab Ecclesiâ. Quod non obscurè Græcorum Testimoni, ubi supra: Εὐθαῦνος & Επεφανίας () αἰχεὶς τὸ πυρῆς. Ab illo enim tempore novo jejunio indicto Parakeven & Sabbatum sanctum integrum jejunii perstiterunt, usque ad Galli canum. Vid. Concil. in Trullo. Can. 90. (seu ut alii) 89. & Anastas. Nicen. Quæst. 77. fol. 98. Tom. 1. Bibliothec. PP. Paris. ubi ex constitutione Apostolica lib. 3. c. 17. Quem sancte locum, & τίκτον Græcorum laudat; ubi infra.

And

Mat. 26. 1, 3. 4,
84. 3. 6.

Epiphanius. Compend. fidei. cap. 22.

And now (you see) *this Fast* here was at the height. Yet nevertheless here was not all. For besides, as on the *Sunday* He arose, that Day therefore giving all Christians the name and observation of a new and Christian Sabbath in solemnizing a new *Lords day*, in memory of our *joy for His Resurrection*, and now more glorious presence, every first day of the weeke thorow the whole yeere: so in like manner, and from like beginning, every fourth day, that is, our *Wednesday*, and every sixth day, that is, our *Friday*, were likewise by all * succeeding Generations observed with *Fasting and mourning* in Commemoration of the *Bridegroomes taking away*.

* *Scil. apud Græc. & Orientales vel ipsis Pontificiis testibus inviolata adhuc etiam quare ferize in jejunis*

manet observatio: Sic enim Turrianus. Qui enim isti dies sunt quibus ablatus fuit? Nonne quartâ feriâ & sextâ? quartâ enim factum est principium auferendi eum, siquidem eo die facta est pactio à Iuda cum Iudeis de prodendo Domino; sextâ vero crucifixus est, quibus diebus per omnes Ecclesias totius Orientis semper ab initio jejunatum est, & usque in hodiernum diem jejunatur, sicut illis à sanctis Apostolis traditum est. Turrian. Apol. pro Ponif. Epist. lib. 5. cap. 18. p. 594.

Adest Præceptum generale Apostolici conventus, quantum ad præscriptionem temporis jejunii, tam in Quadragesimâ quam in diabús feriis cujuscunque Hebdomadæ, quod usque in hodiernum diem tam mordicūs tenent Orientales Christiani, ut nec diem unum prætermittant, non dico viri robusti, sed etiam puellæ, adolescentes, senes & quotquot sunt firmæ valetudinis. *Martinus Paresius de Traditionib. De Jejun. part. 3. p. 264.*

Thence because *This week* gave the name and order of dayes to all other weekes through the yeare, (the old order from the Creation in the Iewish Sabbath being now first changed) as also because of the *solemne fasting and prayer* used thorow this whole weeke; as lastly, because of

*Seilicet, Magna &
Sancta Hebdomas
ap. Latin.*

that great worke of our *Redemption* perfected therein: and *This command* of our **S A V I O U R** then principally to be observed both in the changes of joy and sorrow: *This weeke* was called by the Easterne and mother Church μεγάλη εβδομάς, *The great weeke*. The Latines successively calling it by the same name.

Neither was this a late invention of upstart and new fangled Popery, (which we may well call *new*, it being as it differeth from ours, most truly a *Novelty*, and a Religion of yesterday's birth:) But this is most *Ancient* from the first beginning: not grounded onely upon the *Law* of the *Church*, but upon the *Command* of *Christ Himselfe*, thus commanding, *That in those dayes, when the Bridegroomme, &c.* That they lo grounded *this Fast*, & so expounded this place: for the East, the Easterne and Mother Church her selfe is a witnes in her own most ancient Ordinall or *Τυποὺς* of *Sabba*: drawing it as from the *Apostles*, so by them from the *command* of *Christ Himselfe* in this place.

*Typicū hoc Græ-
corum & Orienta-
lium ad finem e-
jusdem ubi de Ra-
tione jejuniorum*

apud Gracos & in Ecclesiis receptorum agit; inter cætera, ἐκ τοῦ Αποστολικῶν Δια-
νόμεων hæc etiam habet. Τινὲς δὲ ὁδοντιώτεροι καὶ τὸ σάββατον ὀλόβλητον γνωσύετε, εἰ
δικαιότων, μηδενὸς γνωσμάτων μέχρις αὐλεῖτρυνθενίας γνικῆς: εἰ δὲ τὸς ἀδικητῶν τὰς δύο
Λυσάπτες ἔμει, φυλακεῖται καὶ τὸ σάββατον. Λέγεται δὲ ὁ Κύριος αὐτῷ· θεατὴς
Θεῶν αὐτῷ ὁ νυμφίος, τόπος γνωσύνου τοῦ κανόνας τὰς μέρες. Et mox de feriâ
quartâ & sextâ per annum identidem observandis. Πάσαν περιάδα καὶ ὁδοντιώτερον
μεγαλομένην γνωσύνην. Vid. *Apostol. Constitut. Clem. I. 5. c. 17. &c. 19.*

*Locus illustris est
admodum S. Epiphanius Compend.*

*Epiphanius also within foure hundred yeares
after our blessed S A V I O U R plainly telleth us,
that*

that all Christians through the whole world did observe These dayes Fast, and grounded it upon this Command of our Saviour in this very place.

fidei, cap. 22. vct-
ba hæc sunt. Σω-
άξεις ἢ δητελημ-
γας ταχθεῖσαι σε-
στην ἀπό τῆς Αποτέ-

λεων, τερψάδι, καὶ φέρουσας εἰς τερψάδι τὸν φέρουσας εἰς τερψάδι. Βπειδήθε ὅπερασκέσῃ τερψάδι Κυελίφη ἐ ΚύειΘ, καὶ ποτε φέρουσας εἰς τερψάδι, καὶ παρέδωκεν οἱ Απόστολοι τῷ ταῦταις νησίαις ὅπερασκέσῃ, πληρεύματα τῷ ρήτῳ. ὅπερασκέσῃ αὐτὸν ὁ νημφίΘ, τότε νησίσσουσιν εἰς ἔκδησις ταῖς θύμεσις. Et mox Rationem jejuniorum in Ecclesiâ omnium pulcherrime subjugavit his verbis. Οὐχ ἵνα γάρ εν ποιήσιμοι τῷ ψεύτῳ ήμέρᾳ πεπονθόπ, οὐ νησία ημέρᾳ φεστηκαται· αλλ' ὅπερασ δύμολογούσιμοι εἰς ημέρᾳ σωτηρίαν τῷ τῷ Κυελίφη πάθος, οὐ ψεύτῳ ημέρᾳ αὐτῷς αὐτεδέξατο. Καὶ ὅπερασ ψεύτῳ ημέρᾳ αὐτοῦς οἱ νησίαις ημέρᾳ εὐλόγησοι Θεοί γένωνται. Et mox etiam subneicit. Καὶ διὰ δὲ μὲν τῷ ἔτει οὐ νησία φυλάσσεται τῷ αὐτῷ ἀγίᾳ Καρδολικῇ Βικκλησίᾳ, φημὶ δὲ τερψάδι καὶ φέρουσας εἰνατη, δέκα μοναχοῦ τοῦ Πεντηκοστῆς ὀλις τῷ πεντάκοντα ημερῶν. Vide locum. Et in Aetii Hærel. 7 s. cap. 6. his verbis. Τέττι δὲ συμπεφώνηται τῷ πάσι κλίμασι τοῦ Οἰκουμένης, δη τερψάδι καὶ φέρουσας εἰνατην τῷ Εκκλησίᾳ αεισημένη. Εἰ δὲ καὶ γένη τὸ τοῦ διατάξεως τῷ Αποστόλῳ λέγειν, πῶς ἔκειται αεισημένη περγάδι καὶ φέρουσας εἰνατην πατός, γαρεις Πεντηκοστῆς.

For the Latine and Westerne Church; ^a Tertullian within two hundred yeares after the Bridegrome; as also ^b S. Augustine in his Epist. 86. ad Casulanus: Both of them shewing, That these Fasts are plainly grounded upon this Command of our Saviour, and that all Christians understood them so.

ablatus est sponsus: & hos esse jam solos legitimos jejuniorum abolitis legalibus & Propheticis veteris statibus. Videndum & cap. 14.

^b S. Augustin. Epist. 86. ad Casulan. Presbyter. propè ad finem Epistolæ, verbis his. Cur autem quartâ & sexta feriâ maxime jejunet Ecclesia, illa Ratio reddi videtur, quod considerato Evangelio ipsâ quartâ Sabbati, quam vulgo quartam feriam vocant, consilium reperiuntur ad occidendum Dominum fecisse Iudei, &c. Vide locum.

There is yet ^c Another day of mourning and c Quod dicunt
quartæ feriæ jeju-
nium ab Ecclesiâ Occidentali in Sabbathum fuisse translatum, falsum esse patet, quod olim vel ipsi Romani utriusque diei jejunium simul observarunt. Liquet hoc; tum ex Vrbici illius arguento apud S. Aug. Ep. 86. tum ex testimonio S. Aug. ib. Christianus (ait) qui, quartâ & sextâ feriâ & ipso Sabbato jejunare consuevit, quod frequenter Romana plebs facit, &c. Et alibi, — Ipsam quoque Romanam Ecclesiam, ubi & hic hebdomadibus, in quibus quarta & sexta Sabbatho & jejunatur. Novimus ex multis auctoritatibus (ait Amalarium) quod Dies Sabbathi, sicut quarta Sabbathi & sexta inclusa erat jejunio apud Romanos. Amalar. Fortunat. Episc. Trever. de Eccles. Offic. l. 4 c. 37. Et ab. 3. cap. 2.

fasting, namely the *Saturday*, or as in all Ages
d Sic passim in Rⁱ- it was alwayes called amongst Christians the
equalibus Syrorum, d *Sabbath*; A day though hardly ever received
Græcorum, Latini- in this use by the ^e Easterne Christians, nor for
norum, &c. divers hundred yeares ^f in the *West*, nor indeed
e Notius hoc, quā by all g *Italy* it selfe; yet anciently held in this
ut testimonij pro- use by the Christians of ^h old *Rome*, with some
bari debeat: quum few others of the ⁱ *West*: And from them at the
constet cuivis vel last generally ^k received in *France*, *Germany*, and
leviter versato in other parts of the *Latine Church*, yea also by this
Orientaliū Chri- ijs esse *Sabbatum*
stianorum libris,
haud observatum in jejunis, non levi dissidio hinc orto, aut quidē aucto inter Græcos & Latinos. De
Æthiopibus idem testantur, *Damian. a Goes. de mor. Æthiop.* p. 458, 459. Et *Nic. Godign. li. i. c. 19.* p. 123. De Moscovit. *itid. vid. Theolog. Muscovit.* c. 10. p. 98. Et *Ioan. Fabr. Epist ad Ferdin. Reg.* p. 179.

f Orientis & Occidentis populos Christianos, in quibus Sabbatho nemo jejunat (Et) Omnes Orientales & multos etiam occidentales populos Sabbatho sobrie modesteque prandentes (Et) Ecclesiam per totum mundum () die Sabbathi penè ubiq; prandentem ^{i.e.} non jejunantem laudat contra *Vrbicum*. *S. August. Ep. 86.*

g Non. n. a Mediolanensibus: quod docet *Responsio S. Ambrosij ad B. Monicam Augustini matrem*. Quando, inquit, hic (Mediolani) sum, non jejuno Sabbatho, quando Romæ sum, jejunio Sabbatho. *S. August. Ep. 86. paulo ante finem.*

h Ἐγ γάρ τὸν σαββάτον μηδέποτε. *Socrat. li. 5. c. 22. f. 250.* Vid. *Ioan. Cassian. Institut. l. 3. c. 10.* & *S. August. Epist. 19. ad S. Hieronym. f. 16.* & *Ep. 86. suprad. citat.* Pro hac re solebant omnes Romani omnia Sabbatho jejunare, &c. Præterea dico (ait *Amalar.*) præteritum, quia nescio quomodo nunc agant. *Vide Amalar. Fortunat. Epist. Trever.* (qui circa Annum. 800.) *de Ecclesiast. Offic. l. 4.* Romanos autem quum nominant, Vrbem cum territorio & suburbicarijs intelligunt: ut manifestum sit hinc Romanorum leges haud extra fines urbis tunc receptoras fuisse.

i Sc. in *Colonijs Romanorum*. Quia & Romana jejunat (scil. in Sabbatho) Ecclesia, & aliæ nonnullæ etiâsi paucæ, sive illi proximæ (*Suburbicaria scil.*) Sive longinquæ, (*Colonias ab ijs in Africam aut in Hispaniæ deductas intelligit*) *S. Aug. ibid. Ep. 86. De Africanis nonnullis testatur ibid. ad fin. Epist. S. August.* Quoniam (ait) contingit maximè in Africâ, ut una Ecclesia, vel unius regionis Ecclesiæ aliquos habeant Sabbatho prandentes, alios jejunantes, &c. Sic juxta morem civitatis suæ (*Carthaginis Africanæ*) in Sabbatho jejunatum ait ibid. Quod etiam in Hispanijs factum fuisse docet *S. Hieronym. Epist. 28. ad Lucinum, ad fin. Epistolæ.*

k Sc. post. an. 900. gradatim id factū, jejunio primū indicto Sabbathis Quadragesimalibus, sive Adventus illa fuerint, seu magna Quadragesimæ. Vid. *Concil. Agath. Can. 12. Tribur. Ca. 56. Matiscon. Ca. 9. Aurelian. 4. Ca. 2.* Postea invalecente majori Romanæ sedis auctoritate per Carolū magn. ejusq; successores, e judeo ritibus passim in Occidentem introductis tandem Sabbathi jejunium apud Latinos ubiq; receptum erat.

Itland,

Island, and this our English Church : though not as a day wherein the Bridegroome was taken away ; yet wherein Hee thus remained both by His Soules Descent to Hell, and Bodies rest and Sabbath in the grave. A Preparation ¹ also for the L O R D S day's following Ioy in His returne and Resurrection : added (say ^m some) to the two former weekly fast dayes, That our Christian righteousness might herein exceed that of the Pharisees two Dayes fast : perhaps ⁿ brought in at first for, or in place of those Sabbath Vigils, preparatory to the L O R D S Day's Service : or to ^o abolish the easilier that superstitiously observed Jewish Sabbath, doubtlesse ^p no way unfit to recognize this The Bridegromes taking away. Neither were These dayes made and instituted onely for Church-men to meete ; or heare a Sermon : or onely to fast. The Text will tell us. They shall. Saint Hierom ^q will tell us, *Iejunia &*

exorta est illa in regiâ veste varietas, ut alij, sicut maxime populi Orientis propter requiem significandam malent relaxare jejunium ; alij propter humilitatem mortis Domini jejunare, sicut Romana & nonnullæ Occidentis Ecclesiæ, &c. S. August. ubi suprad. Quibus diebus (ait Amalar.) eadem jejunia celebrentur, oportet memorari, Scil. quartâ feriâ, sextâ, & septimâ : Quartâ, quia in eâ fecerunt Iudæi consiliū, ut occiderent Christum : Sextâ cum occiderunt : septima Romanorum more, jejunio concluditur propter tristitiam Apostolorum de morte Domini. Vide Amalar. Fortunat. Episc. Trever. de Ecclesiast. offic. lib. 2. c. 2. ubi citat etiam verba Innocentij 1. in Decretalibus. Eundem Innocent. vide Epi. Decret. 1. cap. 4. Hunc. n. primum Sabbati jejunium instituisse (circa Annis 400.) docet Ioseph. Scaliger. li 7. de Emendat. Tempor. q. S. Hieronym. Tom. 6. in 4. cap. ad Galat. v. b. Iejunia & Congregationes interdies propter eos, & à viris prudentibus constitutas, qui magis tæculo vacant, quam Deo, nec possunt, imò nolunt toto vitæ suæ tempore in Ecclesiâ congregari, & ante humanos actus, Deo orationum suarum offerre sacrificium. Nam à nonnullis (iuste S. Augustino) in hebdomade quinques jejunatur, quod (ait ille) multi in vitâ suâ faciunt, maxime in monasterijs constituti. S. August. Ep. ad Cœsulan. 86. Hos innuit loco citato, S. Hieronymus, Deo vacantes. de quibus vide veteres passim : Palladium præsertim & S. Theodoreum.

¹ Inde Vigilæ in
Sabbato in Para-
scenæ & præparati-
onem Dominicæ.
^m Sic Vrbicus ille
apud S. Angu. Ep.
86.

ⁿ Haud id impro-
babile visum, tum
aliunde id obser-
vanti, tum præser-
tim expediti lo-
cum illum Joan.
Cassian. Collat. 21.
cap. 25.

^o Sic etiam Vrbici-
cus ap. S. August.
Ep. 86. citatā. 86
^p Sequitur Sabba-
tum, quo die caro
Christi in monu-
mento requievit,
sicut in primis o-
peribus mundi re-
quievit Deus illo
die ab omnibus o-
peribus suis. Hic

^r Synixes n. habita-
tas olim tam in
Parasceve quam
feria quattuor locis
S. Epiphanius, que
supra laudavimus,
satis manifeste ob-
stendit. quin & S.
Chrysostomus in
ad Tim. i. Hom. 3.

congregaciones, &c. The fastings and prayers in
the weeke dayes (he meaneth especially Wednesday and Friday meetings) were appointed for
them, which cannot, or rather will not (saith he)
meete every day in the Church (he meaneth Lay-
men) there, before they goe about their busynesse, so
offer up their prayers unto God.

Græci autem ubi Dies Συραξεων indixerunt suis, pascha nuncuparunt; uti etiamnum in
eorum officijs videre est. S. Chrysostom. id satis evidenter etiam Hom. in eos qui
Pascha jejunant. Hom. 52. de Diversis N. Testam. verb. h. 'Ον γαρ πατέρων πάσχα
και τεταρτον, αλλ ἐπειγεν πάσχα, και ἐπειγεν πεντηκοστην τεταρτον γαρ απαλ-
ης επιταύτης γίνεται, πάσχα δὲ τριτου της εἰδουμένης (Scil. Dominicā, quartā Sab-
bati, & Parasceve:) ἐστι δε ὅπε και τέταρτον (Sc. in Sabbato, vel in Martyrum festis)
μαλλον δι οσάκις ἀν βελώμενα. Πάσχα γαρ εις υπερέξιαν εστιν, αλλ οι ωραῖοι και οι
δυσις, οι καθ' ἑκάστην μεριμνήν σύναξιν. De quotidiano. a. Sacrificio, S. Chrysostom.
pluribus quidem in locis. e.g. Hom. 3. in Ephes. 1. & Hom. 17. in Heb. 6. &c.

² Sam. 12. 22.
Psal. 35. 13.
Eph. 4. 16.
Judg. 20. 26.
Dan. 10. 3. &c.

And indeed if *Fast*, then *Pray* : I dare say, it is here included ; I am sure it is here intended. We may see it most evidently by divers other places of Scripture, viz. 2 Sam. 12. 22. Psal. 35. 13. Esth. 4. 16. Judg. 20. 26. Dan. 10. 3. &c. They never goe asunder, as by infinite testimonies may bee declared. For *Fasting* is the *forerunner* of *Prayer*, and *Prayer* is the *companion* of *Fasting*. And indeed this is one principall and maine end of *fasting*, to quicken our * *Prayers*, and to make them more lively. For as *Prayer* without *fasting* is weake, and feeble ; so *Fasting* without *Prayer* is to small effect. They therefore most assuredly must goe together.

It is confessed by all, that the *Bridegroom*, as *Fasted*, so *Prayed* likewise, not for Himselfe, for His owne ; but for His *Spouses* sake, and in her behalfe. Infinite testimonies might be heaped up

* Efficax est oratio
præcedente jeju-
nio, &c. S. Cypri.
de jojun. & Tenta.
cap. 6.

* Αἱ τῆς υπερέξιας τῶν
ωραῖοι και οι
δυσις, οι καθ'
ἕκαστην μεριμνήν σύναξιν.
&c. S. Chrysost.
in Psal. 145.

up out of the Scriptures, as also out of all Divines. You may see it plainly averred by our Saviour Himselfe, *Ioh. 11.*

But as *He prayed at all times*, to teach us, we should pray at all times, continually: So *He prayed* at the time of *His taking away*, *εκτιναξον* (faith Saint *Luke 22. 44.*) To teach us (say Divines) how we should pray at those times, and *in those dayes*, when either the *Bridegroome* was taken away; and we to commemorate this *Taking away*; or we in feare and danger, that *He be taken away againe.*

Thence in the distresse of the Church, when *James was beheaded*, *Peter in prison*, the *Church in persecution*, and in danger againe to loose the *Bridegroome*: yea rather at such time, when *These days came about againe*, wherein the *Bridegroome was taken away*, the *Children of the Bride-chamber* by their *fasting to mourne* for Him (for so it then was * *Good Friday and Easter Even*) Then (saith Saint *Luke* againe, *Εκτιναξων was made by the whole Church*. *Publike Prayer* you heare of: But what this *εκτιναξη* was, let us aske the *Graecians and Mother-Church*, who best knew the use, force and application of this word; and they will tell us.

And indeed I speake it not (God knoweth) to

Passionis Dominicæ Quadragesimali Jejunio, illo præsertim triduano solenniter anno vertente ab *Apostolicis* obseruatâ fuisse. Ideoq; hæc lectio à Syris antiquissimis rei jicitur in *Sabbati primum Jejunii*, seu *Initium Quadragesimæ*; ut eo doceant *Quadragesimale jejunium* cum in finem fuisse institutum, ut peccata nostra in sponso sublatu lugramus. Vid. *Widmonstadij Syriacum Testam.* ad 13. caput. Act. & in calce Testamenti Syr.

Iohu 11. 42.

Luke 18. 1.

Luke 22. 44.

* E textu liquet
tempus Parasceves
seu Passionis fuisse,
quod Apostoli ac-
tudu& & constanti
supplicatione tunc
transigebant. Ut
hinc probabiliter
admodum consta-
ret, memoriam

flatter the *Church of England*, but as it is indeed; * *Externs* in the use and acceptation of the *Easterne Christians* in all their * Bookes and Rubrickes, is nothing but *That Prayer* which in after times, and other use was called *The Letanie*. This was (as it seemeth) the first name of the Letanie.

* *Passim in Rubricis Horolog. Eu-*
cholog &c. in qui-
bis nonnunquam
(mendosè) extens
reperitur.

Verum in Litur-

già sub nomine S. petri. p. 13. & extens: ἐλέοσον οὐαῖς ὁ Γεός: & εὐχὴ τῆς extens,
illi sub juncta, reperitur. Verum exten (quod suspicor) in Rubricis Græcorum, men-
da est Typographica: Cum ista extens (ut recte Meursius in Glossario) ipsa sit illa
τῶν Δεῖστων (de quibus Apostolus. 2. Tim. 2.1.) Continuatio.

So you see here is *Fasting* enjoyned upon the *Wednesday and Friday*: *ἐν ἑκάσταις ταῖς ἡμέραις*: And if *Fasting*, then *Prayer* also: And as *publike Prayer* [(for so it is) you see what *Prayer*,] * *Externs Act.* 12.5. *Externs v. Luk. 22.44. (The Letanie)* a larger, a more earnest, and instant *Prayer*.

And now (Beloved) having gone through the *five Propositions*; and *Their*, (that is, *The Children of the Bridechamber's*) *practice*: I have brought you home to our owne *Mother-Church*: which (I hope) you all now plainly see, *practizeth* nothing but what she *ought* to do: nay, what indeed she *is bound* to observe, and therefore we the more bound to observe her.

Now give mee (I beseech you) leave briefly to use a word or two of *Exhortation* and *Application*.

The first is, (as wee have all great cause) of *Thankefulnesse* unto *Almighty G o d*, for having vouchsafed us (a favour beyond all other Christian Churches, even the Reformed Churches

¹ Duty, Thank-
fullnesse.

ches themselves) *viz.* to bee borne, bred, and brought up in that Church, which by the confession of all most truly is a patterne and president to all Reformed Churches whatsoever. Witnesse her adversaries on both hands; on the right hand and on the left; who thought never so studiously opposing her, though never so strictly examining her, could never yet touch her in the least kind either for her Doctrine or Discipline. Witnesse their quarrellsome booke; witnesse her abundant Answers. I may say as our Saviour of S. Peters tryall; *Satan*(in her adversaries) did desire to sift her: and yet (as our Saviour sayd of Himselfe) he nor his could never finde or have anything in her: Witnesse the unpartiall judgment of all, though strangers unto her; who have so farre admired her, so justly extolled her, so gravely commended her to and above all others.

I might name many testimonies in this kinde: I name but one for all; Alexander Alesius a Scottish Doctor; who so farre approved the Reformation of this Church of England, and the Service-Booke thereof (then as I may say but begun and unperfect) that hee translated it into Latine; and commended it as a Paterne to all Christian Churches. The Booke is still to be seene, printed in Lipisch in Germany Anno 1551. And indeed (as I sayd at first) Reformation being as the Civilian defineth it, a Restitution of any thing to his pristin, first, and best estate; we may well pronounce this Church a

Aa most

Luke 22. 31.
John 14. 23.

most true Reformed Church, who hath so truly done this, so fully performed it. In all her *Doctrine*, in all her *Discipline*, she hath by following the steps of the *Bridegroom* manifested her selfe to be the very *Spouse of Christ*: God grant us as truly by following her, to shew our selves to be the *children of the Bridechamber*.

2.
*Obedience gene-
rall.*

The second Exhortation is for *Obedience* to this *Spouse of Christ*: For we can never be *thankfull to the Bridegroom*, unlesse we be *obe- dient to the Bride*: wee shall never bee of *His Chamber*, unlesse wee follow *His Church*. The Church (beloved) is that which defendeth our King, the State, our Country: The *Bride*, the Church, is that which keepeth the *Bridegroom* *with us*; the cause of all our joy. It should bee therefore dearer unto us, then our owne lives; asdeare as our owne soules.

Beloved, give me leave (which I intended more fully) to give you some short rules of *peace* and *Obedience*. You have heard reason and evidence alleged for much of this Churches practice, even now: she may be as fully (nay, she hath beene more fully) cleared in all others. It is your part to *judge the best of her*, who is indeed *your Mother*: and seeing you have already seene *reason for some*, it is your duty to thinke there is *as good reason for all others*, though you see it not. Bee not therefore forward to judge of those things, which you have not knowledge for. Remember you cannot attaine or understand the reason of many things: and some things the most knowing of us, knoweth not at all.

all. Every man hath his *measure*, in which we must containe our selves. We learne to *know*, and know to *doe* and *practise*: and if we have so much *knowledge* to know our *duty*, what care we for any more. *Curiosity* it is, not *Christianity*, that carryeth us farther. Neverthelesse, if any be curiously desirous to be satisfied in the *Churches practice*, in any thing she either doth or teacheth; it is my counsell, that they repaire to those that are learned, judicious, obedient, and moderate minded men. Let them avoid *Schismatickes*; and baulke them that are malecontent and *factions*. And as if the Spaniard, French, or any other potent neighbour nation should (which God of his mercy forbid) invade this land, it were the part of every good Patriot to oppose them, and defend this countrey: So, much more is it the part of every good Christian to oppose them that oppose the Church: and first of all, our duty to frame arguments, and to labour to defend that Church and truth, which under God is the maine defence of us all. Otherwise let us feare, that if we live not with the *Spouse*, we indeed forfaine the *Bridegroome*; If we deny our obedience to the one, the other also for our *disobedience* be most deservedly taken away.

The third is of particular Obedience to this text; to the *Bridegroome*: And indeed, if wee obey not the *Bridegroome*, as good never obey the *Spouse*: if not *Him*, none of *Hers* we.

My text telleth us, *The dayes will come, &c.*

A 2

Obedience par-
ticular.

But

But you have heard, and seen, and know it as well as I can tell you, that *The Dayes are come, and now are, and weekly come againe*: And will *the Dayes never come for us to doe our Duty?* to shew our *obedience*? It is a part of humanity, to weep with them that weep, to mourne with them that mourne: If wee cannot mourne, you have heard what will make us mourne, *Fasting*. And indeed He that *left all for us*, cannot wee leave a little for Him? When *Hee was taken away* for us, cannot we take (for a time) *somewhat* of our allowance from our *belly*, for Him? for His *almes*? for our selves, our owne *finnes*? If there were no other reason, wee ought even to *sorrow* with and for *Him*, who sorrowed so much for *us*: *Wee of all ought to regard His sorrow*. You know whose lamentable complaint it is, *Have yee no regard, all yee, &c.* *No regard* doubtlesse, if we regard not to shed a teare, to let fall a drop, to send forth a sigh for Him. And what *regard* we should have of this *His sorrow*, we may see and learne by His blessed *Mother*, that ever blessed Virgin. It is *Si-mone's* prophecy to her; *Thou a sword (saith he) shall pierce thorow thine owne soule also*. The *sword of sorrow*, so they expound it: *No lesse weapon then a sword*; and this not to pierce into, but to pierce *thorow*: and that not to pierce *thorow the body* onely or the flesh; but *thorow*, and *thorow*; and that *thorow thine owne soule*. And good reason for it: For if *women*, and *thosc strangers* wept so sore, as we reade, *Luk 23.*

Rom. 12. 15.

Lament. 1. 12.

Luke 2. 35.

Luke 2. 27.

27. for his taking onely, before he came to the Crosse, what sorrow doe we thinke becommeth the Mother, or the Sponse of Christ, when they see Him taken away, lifted up, hanging, and bleeding on the Crosse? If the Centurion, and the Soul-diers that crucified Him, and all the people that reviled Him, begin to returne and lament, and to smite their brests, as we read, Luk. 23. How shall our hearts smite us, that they smite us not, that they smite us no more, that they smit us not before? Nay, if the Thief on the Crosse forgetting his owne shame, and paine, and sorrow, begin to lament for the Bridegroome; if he begin to rebuke his fellow for not sorrowing; what shall we doe! how shall we sorrow!

Luke 23.47,48.

Me thinkes I heare that blessed Thief speaking to every one of us, as sometimes he spake to his fellow; *Dost not thou feare God, seeing thou art in the same condemnation?* And were indeed, justly; for we (if we fast, or mourne, or sorrow, nay should we die the death, and ever mourne in endlesse sorrow, yet we) receive the due reward of our sinnes: of our owne deeds, (for we have sinned all, all kinde of sinnes.) But This man (He) hath done nothing amisse. If anything amisse, this is it, this is that, that He hath done so much for us, who have so little grace, as scarce to doe any thing for Him. Dost not thou (who soever thou art) dost not thou feare God? as if he should say, If not pay, common pity for His so great unspeakable sorrow, paine, and punishment, in being thus cruelly, thus wrongfully

Luke 23.49,50.

taken away ; yet, let love to his person, love of His person, who thus for thy sake became a Bridegroom : Let that move thee.

If not Love, His Love, or thy love ; yet let His Bounty, who thus willingly, thus readily gave Himselfe, even by death (for thy sake) to be taken away : Let that move thee.

If not His Bounty ; yet let thy Duty ; His Command, who hath so strictly commanded ; who hath so precisely enjoyned thee to mourne, and to fast this time, and in these dayes : Let that move thee.

If not thy Duty to his Command, if not that ; yet let Remorse for thy sinnes ; let sorrow for thy haynous and bloody crimes, which so wrongfully, so despightfully did, and still doe, yet continually, take him away : Let that move thee.

If not Remorse, sorrow for thy sinne ; What shall I say : If not that ; then nothing. Yes, then let Feare ; dreadfull Feare I say of that never ending punishment due to the Crucifiers, and all remorselesse sinners, that worse than the Crucifiers cannot mourne with them for Him : Let that move thee.

And indeed when all cannot, this shall move them, that cannot now bee moved. *Nisi omnia
They shall* (the time will come) will they, nill they ; whether they will, or no ; *They shall fast.* They that will not now, *then shall.* They that will not owne it (*here*) for their duty, *then shall* owne it for their punishment. *Iejunabunt* : *They shall.*

shall fast. It is our Saviour's sentence, Luk. 6. Luke 6.25.
Woe unto you that are full; for ye shall hunger: woe unto you that laugh now; for ye shall weep: Ye shall mourn; ye shall hunger. They that will not Now, then shall: that will not at this time, in this Now, in these Dayes, The Dayes are comming, and will come ere they are aware; then, no remedy, They shall fast, and hunger, and mourn, and weep, Then, and in Those dayes. On the contrary, Blessing and peace to them, which on the right hand with that good Thiefe mourne here; which Fast and Pray now in These dayes; which make it their duty: which minde His Command. Blessed (saith the Bridegroom) are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye that fast and mourn now with Him: for ye shall be comforted with Him, by Him. God of His mercy grant us all grace so to mourne and fast here, that we may be filled with comfort hereafter, and blessed for ever.

FINIS.

THE

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THE SIXTH,
OF THE MANNER
AND QVALITY OF
CHURCH-FASTS.

A SERMON OR MEDITATION in
LENT. Anno Dom. 1633.

2 In those dayes I Daniel was mourning three full weekes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all till three whole weekes were fulfilled.

When I thinke of this Time, me thinkes this Text is fittest for this Time: so much the rather also, because this time is the time of this Text. For what, if Those Dayes here be these dayes now? So truly they

are : For the *Three full weekes* in the second verse began the third , and ended the twenty fourth day of the first moneth : as the following words shew, *verf.4.* Now the *first moneth* amongst the Iewes answered to this present moneth of *March* ; fell in with this very time : So that to speake of these words at this time, is I hope a word in due time.

2 But bare time alone is but the empty measure of our actions which fill it up ; and therefore an idle circumstance without some life from them. The *Action* therefore is here to be considered, and that is *Fasting* : In those dayes *I Daniel was mourning* ; that is, as the words that follow shew, *Fasting* : And so it is now with us, a time no lesse of *Fasting*. As *Daniel began this moneth them*, so have we now ; with *fasting and mourning* for our sinnes.

3 But yet againe this *Fast* here was a lasting fast ; not onely as the *Fast of the Israelites in Mizpah*, for *a Day* ; or as *Esters*, for *three dayes* onely ; or as the *Gileadites Fast for Saul*, for a *weeke* : But for a longer time, even *three full weekes*. And such is ours now, no lesse like to hold, if we hold it as we should, even for twice *three full weekes*. For so much have we more need of the *longer fast*, by how much we now under greater grace are, in respect of holy *Daniel*, farre greater sinners. We may not well be lesse then twice histime, and that is our full *Lent*. I (saith hee) *Daniel was mourning three full weekes*.

1 Sam.7.6.
Est.4.16.
2 Chron.10.12.

4. But yet moreover a fourth thing here is, even Daniels very Fast: a Fast from flesh and wine, and all desirable meats and drinks. Though he now in blisse cannot any longer fast with us, yet we, that wee may attaine that blisse, must now even fast with him: We also to fast Daniels fast; as at that time of the yeare when hee fasted, so his very fast; I ate no pleasant bread, nor came flesh, &c.

5. But yet againe, a fift thing here is: As Daniel fasted at this time, this our very fast: so likewise for the same cause, for the same end with us: with like reference to mourne for Christ's death, as doe we. For if wee looke but three verses forward before my Text, we shall see the time and manner of His death presented in a vision to Daniels eyes. This, as it shoule from ours, drew teares from his, and that hee might mourne for this enough, he makes himselfe mourne by Fasting.

Thus with the fitesse of the time, and Text, *The Division.*
we have the Nature and Parts of it.

First, For the generall Nature of it, it is Exemplary, and that as done, so propounded by himselfe in his owne person. *I Daniel.*

1.

Then secondly, Here's the Action, wherein this Example consists, and that is Fasting: even such a fast, which is attended with many necessary and most considerable observations.

2.

The first is, The End of it, in this word Mourning: His fasting was for mourning; *I was mourning.*

B b 2

Secondly,

2. Secondly, The time of it; In those Dayes: that is, from the third of the first moneth to the foure and twentieth.

3. Thirdly, The manner and Quality of it; *I ate no pleasant, &c*

4. Fourthly, The Continuance of it; *For three full weekes. And againe, Till threewhole weekes were fulfilled.*

In all which, wee have a view of his many most excellent vertues shining in this his Fasting.

First, besides his Temperance, his obedient willingnesse, promptnesse, and readinesse to this holy Dutie, in his voluntary undertaking it of his owne choice: intimated in these words; *I Daniel.*

Secondly, His strict and patient Constancie, in that he so continued it without interruption, implied in these; *I was mourning three full weeks.*

Thirdly, His lowly Humility, in humbling himselfe, in making himselfe to mourne; *I Daniel was mourning.*

Fourthly, His Hope and stedfast Faith, in chusing this time of all others, In which ¹ I e s u s C h r i s t our true Passover was to be offered up, and to abolish that other as Daniel now did in his fasting: And ² when by his thus mourning hee suffered with our Saviour, before hee suffered: And ³ by his spirit of Prophecye foretold that Christian Fast, which at this time was to succeed in all Christian Churches. *In those dayes I Daniel was mourning three full weeks.*

Lastly,

Lastly, we have *The effect and issue of all; the vertue and efficacie of this Fast*; set downe in the context of the whole history related after this Fast premised; namely, *that having thus humbled himselfe, God (as his manner is to doe with such) did exalt him, and deliver his; even his people also; (as it were) for his sake.* So Chrysologus, *Dum Daniel sedulus Deo supplicaret, impetravit non solum praescientiam futurorum, sed & captivae diu gentis sua meruit libertatem.* Daniel (saith he) whilst he diligently prayed (for hee as fasted, so even prayed also at this time: for hee kneeled downe upon his knees three times a day, and prayed and gavethanks, as aforetime, Cha.6.10.)

And whilst (saith he) he thus prayed and fasted, he obtained not onely the gift of Prophecie, to foretell things to come, but also the liberty of his long captived nation. By his thus fasting (saith Saint Basil) he is made King of the Chaldees, the overthrower of Idolls: he kills the dragon, he stiks and commands the Lions: Nay (which is most of all) ἐνδημοτες Θεῦ πρεγαγόμενοι, καὶ μυστεῖαιν ψυχέων εἰνγνήσι: He is made (saith he) the foreteller of Gods

Ep.69. S. Aug. de temp. Ser. 64. in Dom. 2. Quadr. Notant cōmuniter Partes, Danielem postquam 70. annorum numerum jam peractū cognoverat, quo populi Iudaici captivitas p̄definita fuisset à Ieremias (c. 39. v. 10. & 25. v. 12.) in animum induxisse suum tum primū pro iis supplicare. Neq; id tamen fecisse cum (quod S. Chrys.) απλῶς, sed cum jejunii multis, in lacco & cinere. Vid. c. 9. v. 2, 3. In quem locum egregia sunt S. Patris verba, multūq; p̄æ cæteris observanda; ἡχεῖσθαι τὸν καὶ αὐτὴν δύλειαν διηγέδυται, &c. Audisti (inquit) quemadmodum hæc quoq; captivitas p̄dicta fuerit, & Prophetæ non ausus fuerit preces & supplications admovere Deo ante p̄finitum tempus: Ἰαμὴ μάτια καὶ εἰκῆ, &c. Ne frustra temerēq; orans audiret, quod Ieremias (cap. 7. v. 16.) Ne rogaveris pro populo hoc, neq; postulaveris pro illis? Quoniam non audiam: t.c. οὐτε τὰς ἀπόφασιν εἴδει, &c. Verū (pergit ille) ubi vidit vaticinium esse completum, similiq; tempus vacare, ad redditum τόπει πρεσβυτέρους. καὶ εἰ απλῶς, αἱ οὐρανίαι, καὶ σύντονος, καὶ τοῦδε, &c. Vide S. Chrys. adv. Iudæos lib. 3. fo. 477. Tom. 1.

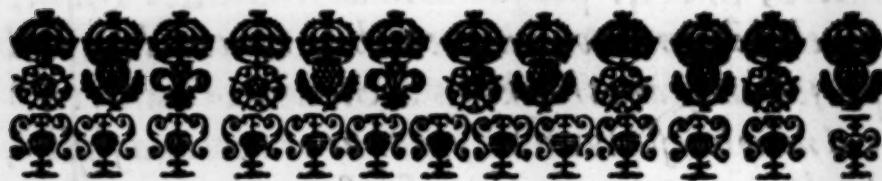
Petr. Chrysolog.
Serm. 21.

Chap. 6. 10.

S. Basile. Hom. de abdicat. rerum.
Vid. Tertullian. de jejunio adv. Psych. cap. 9. S. Chrys. de incomprehens. Dei naturā. f. 358. 359. Vid. quæ ibid. Tom. 1. f. 566. 567. & de Fato & provident. f. 839. Vide ifid. Pelus. 1. 1.

incarnation, and the revealer of the most hidden mysteries.

And indeed, as they that have found the vertue and good of some excellent Receipt or Medicine, are desirous to derive the knowledge thereof to others, that they also may benefit themselves thereby: So *Daniel* having in himselfe experimented the most admirable vertue of this most heavenly *Physick*, propounds it in his own example to all succeeding ages. *In those dayes I Daniel was, &c.*



The Generall
Nature of the
Text. It is
I An example.

2 Tim. 3. 16.

VVHere first of the *Nature* of the Text in generall: It is an *Example*.

I. The *Apostle* tells us most truly, that *All Scripture given us by God is profitable for instruction, 2 Tim. 3. 16.* but yet those most of all which are (as I may say) enlivened by Example. For whereas *Precepts* onely leade, *Examples* draw men and compell them: those may move and perfwade, but these doe constraine and enforce: The reason is, because they are not onely as *Precepts Verbum audibile*, but *Visible*; as so many *visible Sermons* preaching all to the *Eye*, the most lively and spirituall Sense: not onely *teaching* as doe *Precepts*, what wee should doe; but also *perswading* us, that what another hath done, is most feasible, most possible

ble to be done by us : *Longum iter per praecepta ; breve per exempla.* The Apostle notes, *Heb. 10. 24.* *Heb. 10. 24.* that they are *cis megesquidv.* of a most provoking nature. This Daniel well knew, and therefore being to teach this holy duty from the Spirit of God, he teacheth it by Example.

2. And because those are the best that are the nearest ; as also because hee ill teacheth another, that practiseth not himselfe : therefore howsoever he might have brought the Example of *Ananias, Azarias, and Misael,* as *Chap. I. 16.* yet he is sparing of all others, he onely propounds his owne; to let us know, that the best teaching is by our owne lives and examples ; that wee should not be, as too many are, sounding Cymbals in the ears of others ; but as the Baptist, burning and shining lights in the eyes and fiftie of others : *In all things shewing our selves,* (as the Apostle to Titus) *pasternes of good workes :* *Tit. 3. 7.* seeing according to our Saviour, *hee onely that doth and teacheth these things shall be called great* *Marth. 5. 19.* *in the Kingdome of Heaven.*

3. But Examples are, as are the Persons from whom they come : if they be meane, they are then but meanely respected ; if they be of authority and power whose they are, then are they also of power and might. Every Example is a light, but those of great men in place of Eminence are like a Candle on a Candlesticke, set up that all may see ; or rather like the Sunne and Starres in the Firmament, even the Lights of the world, *Mat. 5.* They are *Inter celos caelum,* *Marth. 5. 14.* as

2. His owne
Example,

3. As of the
Chiefest.

1. Amongst
men.

Fulgent. Ep. 6. de
Convers. ad The-
odor. p. 548.

Dan. 1.3.6.

Dan. 2.48.

Dan. 5.29.

Dan. 6.18.

Dan. 6.3.3.

as Fulgentius speakes of Theodorus the Senator; And well may they be so resembled: for as the Heavens, so they by their influence move all inferiour bodies. Men are like sheepe, and Great men are (as S. Augustine calls the Apostle) Arietes, the Rams of the flocke; whom, wheresoever they goe, all the rest will follow. This is another reason, Daniel thus propounds his Example, as supposing it most availeable to perswade and leade others. For hee was of the blood royall of the Kings of Iuda, Chap. 1. v.6. At this time in the court of the greatest Monarch of the earth, King Nebuchodonazor; advanced by him to be Ruler over the whole Province, and chiefe of the Gouvernours over all the Wise-men of Babylon, Chap. 2.48. after by Belshazzar his Sonne, made the third Ruler in the Kingdome, Chap. 5. 29. even yet farther prospering in the reigne of Darius and Cyrus the Persian. Under foure of the greatest Monarchs that ever were, above the greatest, even the chiefe of the three Presidents, over an hundred and twenty Princes, Chap. 6. v.2-3.

If Daniel therefore in the midst of the highest honour can find in his heart thus to humble himselfe: If he can in the view of all earthly provocations and temptations thus temper and conteine himselfe: If in the height of all worldly pleasures hee can thus contemne, scorne, and trample on them, mourning in the midst of pleasures, fasting from all delights, conquering and taming his desires, that they might not conquer

quer him : then what great matter is it for us to bate our selves a little pleasure, some small delight, some petty recreation ? to deny our selves in some few trifles, that with Daniel we may the better follow Christ? *Quis non parvam despiciat cellam, quando Senator domum despicit marmoratam?* *Quis non terrena contemnens,* &c. Who (saith Fulgentius) will not now despise a cottage, when a Senator leaves an Ivory pallace ? When Daniel leaves so much, who will not leave a little ? and where all is nothing, who will not leave this all with Daniel to labour for Heaven, by an holy mourning ; *I Daniel was mourning,* &c.

But Daniels Example is yet greater, by how much hee that was so high in the eyes of the world, is yet higher and greater in Gods favour : to whom God gave knowledge and skill in all learning and wisedome ; even understanding in visions and dreames, Chap. 1.17. even wiser he tenne times, then all the Astrologians and Magicians, verse 20. in whom (saith Nebuchadnezar) was the spirit of the holy Gods, Chap. 4.18. & 5.11. who conversed with Angels, even with God Himselfe, made of His most secret Counsell, the fullest, clearest, and plainest Prophet that ever was.

And here I may not passe by a * Doubt, which of old troubled Saint Hierome, Ruffinus, and many others of late also, namely what should move the Iewes to reckon the Booke of Daniel amongst the Hagiographa, or holy Writers,

Fulgent. ubi supra.
p. 550.

² In great favour
with God.

Dan. 1.17.

20.

Dan. 4. 18.

5. 11, 12, 14.

* Hierony. lib. 3.
Apolog. advers.
Ruffin. cap. 9. &
Theodor. in prefat. ad Dan.

* Vid. Petr. Cunæum de Rep. Hebræor. l. 3. c. 7. ubi rationem perperā assignat.

Rabbi Maimon
More Nebochim
part. 3. cap. 45.

Luke 7.26,28.

Vid. S. Hieron. &
Theod. locis cita-
tis.

Dan. 8. 16.
Luke 1. 26.

Dan. 9. 23.
20. 11, 19.

Luke 1. 28.

ters, and yet to account him no *Prophet*. Certainly though * some guesse at others, yet the true reason is plaine out of *Rabbi Maimon*; who tells us, that the *Iewes* making tenne degrees of Prophecy place *Daniel* in the second, with the rest of the *Hagiographa*: because (saith he) he is no *Prophet* in an ordinary manner, and therefore ran-
ked by our Nation, amongst those, who awake, and in the vigour of their senses speake by the Spirit of **G o d**; which is the second degree of Prophe-
cy, and indeed as he reckons it, of all that are inspired to speake, the highest. So that the *Iewes* no otherwise denied *Daniel* to be a Pro-
phet, then our blessed **S a v i o u r** the *Bap-
tist*, Luke. 7. 26. whom calling a *Prophet*, verse
28. he stileth *more then a Prophet*: and likely,
our **S a v i o u r** in this speech had respect
to this distinction amongst the *Iewes*. Howfo-
ever *Saint Hieroms* testimony is true, that no
Prophet speaks so plainly, so evidently of *Christ*, as
Daniel doth: not onely shewing, as do the rest,
that *He* must come, but also designing the very
time when *He* was to come; laying downe the
order of the succeeding Kings, and their times,
with the manifest foregoing signes. To him, as
to the blessed *Virgin*, the same Messenger is sent,
the very same Angell *Gabriel*. For this cause
as **G o d**'s chiefest favorite under the Law
hee is stiled *A man highly or greatly beloved*,
Chap. 9. 23. & 10. 11. 19. The highest stile
mortality can receive; as we may see by the
blessed *Virgin*, whose title it is, *Luke 1. 28.* His
Wisedome

Wisedome proverbially extolled ; *Thou art wiser than Daniel, Ezech. 28. 3.* His Prayers, as most powerfull with God, preferred, *Ezech. 14. 14.*

Neverthelesse as though hee were not safe in the midst of all these honours, unlesse he were humble, he (as the blessed Apostle) humbleth himselfe by *fasting* : to teach us also, that if it were so needfull for him, and that chiefe Apostle, to keepe their body under, to bring it into subjection, *& Cor. 9. 27.* lest falling through pride they might come to destruction : how much then is it more needfull for us, vile wretched sinners as we are, how needfull for us to do (if possible) farre more, at least the same, to make our selves mourne ! As also to instruct us, that if we will attaine to Daniels height, we must follow his steps : if we will be as hee was, wee must do as he did : if we will aime at his *happiness*, we must imitate his *humility* : if have our *prayers* as his accepted, we must sharpen them by *fasting* : we must propound his *example* to our selves, as he doth here by the Spirit of God unto us, even above any under the Law, the greatest and best example of the best of the sons of men. *I Daniel.*

But the tree is knowne by his fruits (saith our Blessed Saviour) and a man by his Actions : for they are they that must praise him in the gates, *Pro. 31. 31.* His Action therfore commeth next to be considered : and that is *mourning*. By which what is meant is easie to see by that which followeth ; *I ate no pleasant bread, &c.* His *mourning* was *fasting* to make him mourne ; it being the

II. His Action.

Prov. 31. 31.

I
The end of it.

תְּשׁוֹבָה
תְּשׁוֹבָה

Metavola.

Metapleisia.

Relipiscientia.

Penitentia.

Act. 26.20.

1 Sam. 16.1.

Mat. 5.4. & 9.15.

1 Sam. 1.7,8.

2 Sam. 12.16.

2 Kings 21.4.

use of holy Scripture to stile this duty by this name, because it tends to this end. And indeed it is worth our observing, that there being two words in each of the three learned languages to signify the two parts of Repentance; one of them in each signifyeth *griefe* and *mourning*, to teach us, that as they are a signe of, and a way to perfect our *repentance*; so *fasting* is a way to begin our *mourning*. For this cause as *sorrow* and *mourning* is oftentimes called *repentance*.

Act. 26.20. So *fasting* is usually called *mourning*, as *1 Sam. 16.* *Math. 5.4.* & *9.15.* as also in this place, because it is both a *meanes* to, and a *signe* of *mourning*.

1 A *signe* of *mourning*: as *Hannah* wept, and did not eat, *1 Sam. 1.7.* *David* for his childe, *2 Sam. 12.16.* *Abab* for *Naboths* Vineyard, *1 King. 21.4.* So a *signe* of *mourning* it is, where *griefe* is caused already.

2 And a *meanes* also to make us *mourne*: as in the *Israelites* and *Ninivites Fast*; in *Samuels*, *Davids*, *Iehosaphats*, *Esters*, and *Nehemiah's*. So it is a *meanes* and cause to helpe and further *sorrow*, where it is not, or is but yet newly begun. Both, I take it, are the aimes of this *fasting* here.

1 A *signe* of *mourning*. For these dayes were dayes of captivity and thralldome: *Daniel* and his fellowes in a strange land, under a forraine Prince; their owne countrey wasted and made desolate, That famous City, the figure of *Heaven*, burnt and destroyed: that glorious Temple, the

the wonder of Nations, the joy of the earth, the type of our blessed Saviours body, as our Saviours body at this time, buried and laid in the dust. No wonder then if Daniel and his fellowes mourned, if they hanged up their harpes, and cast downe their heads; for How shoulde they sing the Lords song in a strange land? Whil'st they were captives, their honours were but golden fetters, their pleasures but as passengers delights, which though they looke on, yet they care not for. In those dayes I Daniel was mourning.

Psal. 137. 4.

2 A meanes of mourning. For these dayes put us in minde of a farther mourning; Daniel in the Visions of the foregoing Chapter beheld not onely another worse and longer captivity, but the miserable destruction, the finall desolation, the hopeles dispersion and rejection of his whole Nation; this could not lesse grieve him, then it did Moses or Saint Paul; it could not but make him wish himselfe accursed for them; blotted out, that they might bee written in.

2
The time of it.

2 But againe, to behold this in the cause, in the bloud of the slaine Messias, as the words of the Vision shew, Chap. 9. 26. to see the bloud of I s u s layd on them and on their children for ever; to see them defiled with that bloud, that must onely cleanse them: To behold his and our S a v i o u r on the Croffe bleeding by them, for whom He dyed; to view the numberlesse number and infinite masse of the finnes of all mankinde, and his owne sins amongst them,

Exod. 32.

Rom. 9.

Dan. 9. 26.

Math. 27. 25.

to helpe to crucifie, to whip and scourge him, this was the Vision of these days: and seeing this, he sorrowed, lamented, mourned, and wept for it.

3 But that's not all: it is not enough for him or us onely to sigh and lightly sorrow for him: he must also by sorrow dye and suffer with him. Who so wretched to stand by and behold another, a just and innocent man to suffer death for him, and not shed teares for his bloud? yet this Daniel saw; not onely another, but *the only just and boly of men* that ever was, yea even the Son of God bleeding at this very time, within the compasse of these dayes: A most sad, heavy, and dolefull spectacle. This as he now saw, so he now lamented; and because hee could not mourne for it enough, (for who alasse can?) he both teacheth us, and maketh himselfe mourne by fasting.

*Eccles. 7.3.
S.Chrysostome rightly
Mat. v.4.Hom.15.*

Surely any sorrow of the countenance (saith the Preacher) makes the heart farre better. For (as Saint Chrysostome rightly) they that sorrow but for their wives, their children, their freinds, &c. shall find that whilst they sorrow, they are not affected with the world; their hearts runne not after covetousnesse; they banker not after money; they care not for honour; they passe not for pleasure: no lustfull provocations stirre them; no envy provokes them; no injuries can move them: so far are they from drunkennes, gluttony, and these excessive vices, that they care not to eate or drinke: even all that is in the World, the lust of the flesh, the lust of the eyes, and the pride of life have no power upon them:

note

This

1 John 2. 16.

them : because they give themselves wholly to sorrow.

And if it be thus in any sorrow ; if *worldly sorrow* be such a bridle to sin ; how much more profitable is *godly sorrow*, which is not onely an acceptable Sacrifice before G o d for sinne past, but also a most available medicine and remedy against sinne to come ? For this voluntary sorrow is in stead of all burnt offering and sacrifice : even *Psal. 51. 17. The Sacrifices of God* ; *psal. 51.17.*
 such is a *contrite* and humble *spirit*, when preventing G o d wee rend it and breake it by sorrow : even an holy *selfe-revenge*, *Exodus* (so the Apostle calls it, *2 Cor. 7. 10.*) *Dolor appetitus* (as the *Schoolemen*) recounting what wee have done, in our sinnes ; and valuing what wee have deserved, in our punishment. On the one side how many, how great, how haynous our sinnes are ; how base the motives, how grievous the circumstances : how dangerous to others, how displeasing to G o d, how deadly to our selves.

And if we cannot value them and their punishments as we should, let us cast up our eyes with *Daniel* to C H R I S T S *Crosse* ; and there behold the *handwriting* of the Law and our sinnes against us ; that most deserved, yet most unsufferable curse and punishment due unto them ; G o d's fierce rigour, wrath, and severity, even executed in His owne Son upon them.

Let us *mourning* in our *Prayers*, and humbling our

2 Cor. 7. 10.

Hoc

Well

Mark

Well

our selves make this the meditation of *these dayes*, and if ever any sorrow worke *repentance* (as sorrow must doe it, 2 Cor. 7. 10.) this will ; this will make us also, even us, as it did Daniel at this time, *mourne for our sins*. *In those dayes I Daniel was mourning, &c.*

And so having done with the *Action*, and *End* of it ; we come to the *manner* and *nature* of this *Fast*. *I ate no pleasant bread, neither came any, &c.*

³
The manner of
this Fast.
Objection.

Respons.

The very fast we have now in hand.

There be two maine exceptions of our factious brethren against this Lenten, and other *fasts* of the Church : The one, That they are *Set* ; the other, That being set and certaine, they are *superstitiously* (say they) placed in the *choyce* of some meates and drinke.

Concerning the *former*, as we have spoken heretofore in another place, so we both have, and shall if God enable, farther intreate upon this present occasion of Daniels fast : The latter being the more immediate scope of the Text, doth now more earnestly make us hasten to it.

Where we have *two things* to bee considered, the one plainly implied ; the other fully expressed ; both necessary to bee stood upon.

The first is, That Daniel eating *no pleasant bread*, nor *flesh*, or *wine*, did notwithstanding for natures necessity eat something else.

The second, That his thus abstaining from *flesh* and *wine*, with all other desireable meats, was,

was, notwithstanding his eating other things, a most true, religious, and perfect fast.

For the first. *I ate no pleasant bread,* implieth that something else was eaten; and so *Daniels* fast, no other than ours, humane. By *humane*, I meane, as the *Apostle* takes the word, *avθρωπος*, *1 Cor. 10.13.* Such as mans nature may beare. For truly to eat nothing at all, night nor day for *forty dayes*, as did our blessed Saviour with *Moses* and *Elias*, and some others also (if those * Histories bee true) was a *miraculous* fast, and more than humane. For though as to eat, so also to fast be proper to man with other creatures, bearing like flesh with us: yet to fast so long (if nature be sound) is onely from *God* above. *God*, Angels, and Spirits, as they cannot eat, so they cannot fast. Bodily living Creatures they onely can: Neither doe they all, but such as are of flesh and bloud, like us. For trees and plants, though they take in *nourishment* from the earth, yet are they not truly said either to eat or fast. Food as it is from earthly and corruptible substance, so it is to sustaine our earthly and corruptible body; which having the doome of death from *Adams* sinne, began then to die, and would so daily, were it not, as old houses are, upheld by continuall food.

pes. Ter quoq; divini *Danielis* à cibo abstinentiam sunt æmulatae, tres dierum hebdomadas confidentes, & cibum corpori suppeditantes. Vid. *Theod. hist. Patr. c. 29. Pythag.* etiam metu inimicorum specule abscondentem, & per 40. dies aorionaria defecisse refert. *Nicæarchus ap. Diog. Laetit. vit. Pythagor. p. 592. Macarii Alexandrini celeberrimum exemplum ap. Palladium Histor. Lausac. f. 42.* huc etiam refer.

I.
Proposition.*1 Cor. 10.13.*

* Quidam ap. *S. Aug. ep. 86. ad Ca-*
stulan. Nam ad ip-
sum quadragenaria-
rum numerum per-
venisse quendam à
fratribus fide dtg-
nissimis nobis as-
severatum est. Si-
*militer *Simeon Sty-**
**lites*, quem post 40*
dierum inediā ja-
cētem nec spiran-
tem, nec loqui, nec
se mouere valen-
*tem invenit *Bas-**
sus. Vid. Theodore.
*in vit. *Simeonis hi-**
stor. S. Patr. c. 26.
Cyra & Marana
*(ait Idem) *Mosè**
æmulatae jejunium,
ter tanto tempore
inediam sustinue-
re. Verum id quo
fecerunt modo se-
quentia ostendane.
Quadragesima enim
(ait) diebus exigui
cibi fuere partici-

Palladius Lausiac.
hist. Gr. à Meurs.
in vit. Serap f. 105
106.

η γαστήρ οὐ δεῖ απομείνειν καὶ εἰδίποτε λύγνοι, οὐ λαμβάνειν σπέρματα, καὶ εὐελπίον οὐ πλανδανεῖν. S. Basil. Ora. 1. de jejun. f. 337.

2 Cor. 10. 31.

Greg. Aliphod. sum
Aurea. l. 3. Tract.
7. ca. 5. Quæst. 5.

Surely (as Serapion once wittily to the Athenians) our belly is of the three members amissus et levius et cunctis regis: The severest Creditour, still exacting his debt: it else suffereth us not to live: It daily like the Horsleach, cryeth, Give, give. Yet nevertheless to give it what it asketh, were to give it death instead of life, because the concupiscence thereof ends in, and tends to death. God hath not nearer joyned the belly and those uncleane parts, than sinne hath joyned with it uncleannessse: therefore to fill the one is but to feed the other; and to pamper the body, is but to enliven and strengthen the body of sinne. He that throweth on the fire too much fuell, maketh the fire flame out, and sets the whole house on fire. Wisedome therefore wils, that the earthly body be still, as earth, kept under; thatwhilst we feed the flesh, we nourish not the lusts thereof; and providing for the weaknesse of the worse, we take not away the strength of the better part. Therefore howsoever Nature require of us to eat, yet (as the Apostle hath it) wee must eat to Gods glory; and when wee fast with Daniel for our soules profit, we must, that we may fast aright, observe these five Cautions. The Scholemen lay them downe in a verse; and so will I give them you.

Five cautions in 1 Properd, 2 laud, 3 nimis, 4 ardenter, 5 studiosd,
our Fast.

I.

First, Not to eat over hastily: Therefore Daniel though he ate, hec did fast from eating till the evening: For this was alwayes the cu-

stome

stone of the Church of God. So did the Jewes the people of God of old^a. And so no doubt did Daniel now.

So after them did the first and best^b Christians even for eight hundred yeeres after our Saviours time and upwards; they all in their feasts abstaining from their dinners.

perunt primi illi & verutissimi Christiani: Vnde passim apud Patres, Prandere pro nomine jejunare. Vid. *Vetus Testamentum de Jejunio. S. Monitus. Hieronymus. S. Augustinus. præsertim in Ep. 86. n. 16. de Jejunio. Priscianus. Cossius. Col. 3. Nt. 2. 2.* Hinc dies Prandiorum S. Paulinus Ep. 35. Dies illi, in quibus non jejunatur. Rogo vos fratres charillimi suos alloquitur *Cassarius Arelatensis Hom. 2. in Quadragesima.* ut in isto legitimo ac sacratissimo tempore, exceptis Dominis diebus, nullus prandere profundat; nisi, &c. Inde ritè jejunantes vespera comedere, nec ante vesperam comedere feruntur. Statuerat (scil. *Marcianus*) vespera comedere quotidie, &c. ait *Theodorus Hist. Eccl. vit. Marciani*. Nestor (auct de sc. *Avitus ad Marcianum*) me unquam cibum sumpsisse ante vesperam. Ibid. Idem de Eremitis & Religiosis in genere. S. Chrysostomus. Hom. 55. in Euseb. 18. S. Marcellinus. *De vita monachorum*. Hanc jejunandi legitimam modum poenitentibus in jungit, Circa An. 630. Concil. *Triburiense* c. 5. Vid. etiam *Furorius* c. 2. *Can. 18.*

And thus it is still from that ancient Christian use, with all other Christians of the world; even with the ^c Turkes themselves also, and all Mahometans: Neither (as I take it) is it otherwise with us; For the evening feasts before the Feasts are no rule of these Feasts now; they being of old appointed then to abstaine from their supper, that the body being the lighter, might the better attend, and watch in their succeeding Vigils.

Fabrum Ep. pag. 179. Narration. ad D. Chytrium pag. 242. Et Alexan. Guagnin. pag. 265. 266.

^d Idem observant in jejunis Turcz, vid. *Alcoran* c. 2.

The second Rule is *Lance*; Though then to eat, yet to abstaine from delicate meats and

^a *Judg. 20. 26. 31. 2.*

^b *Sam. 14. 14.*

^c *Sam. 1. 13.*

^b Vide *Act. 10. 30.*

Hanc enim jejunandi rationem ab Hebreis & veteri Ecclesiâ, una cum Fide ipsâ, accep-

erunt primi illi & verutissimi Christiani:

Vnde passim apud Patres,

Prandere pro nomine jejunare.

Vid. *Vetus Testamentum de Jejunio. S. Monitus. Hieronymus. S. Augustinus. præsertim in Ep. 86. n. 16. de Jejunio. Priscianus. Cossius. Col. 3. Nt. 2. 2.*

Hinc dies Prandiorum S. Paulinus Ep. 35.

Dies illi, in quibus non jejunatur.

Rogo vos fratres charillimi suos alloquitur *Cassarius Arelatensis Hom. 2. in Quadragesima.*

ut in isto legitimo ac sacratissimo tempore,

exceptis Dominis diebus, nullus prandere profundat;

nisi, &c. Inde ritè jejunantes ves-

pera comedere, nec ante vesperam comedere feruntur.

Statuerat (scil. *Marcianus*) ve-

spere comedere quotidie, &c. ait *Theodorus Hist. Eccl. vit. Marciani*.

Nestor (auct de sc. *Avitus ad Marcianum*) me unquam cibum sumpsisse ante vesperam. Ibid.

Idem de Eremitis & Religiosis in genere. S. Chrysostomus. Hom. 55. in Euseb. 18. S. Marcellinus. *De vita monachorum*.

Hanc jejunandi legitimam modum poenitentibus in jungit, Circa An. 630. Concil.

Triburiense c. 5. Vid. etiam *Furorius* c. 2. *Can. 18.*

^c De *Ethiopibus*

& *Abassynis* idem

docent *Godigu. de*

Abassynor. Rebus

lib. 8. p. 19. p. 123.

& lib. 1. p. 31. p. 218.

& *Damianus Goetz.*

p. 498. & de Musco-

vitis Theolog. Mu-

scovit. c. 10. p. 98.

& *Laetus Polon-*

nus ibid. cap. 19. p.

103. Vid. ibid. lib.

Alexan. Guagnin.

drinke. To content our selves with such that might nourish, though they did not cberish. Such was Daniels fare, Chap. 1. 16. as also in this place. But of this more fully hereafter.

Dan. 1.16. **3** The third is *Nimis*: Though to eat, yet to be carefull that we eat not *too much*. For thus even meat that should preserve the body, and make it able to serve the soule, doth, whilst too much is taken in, destroy both body and soule; as too much water to a ship, drowning that which it would else sustaine. It is our Saviour's Caveat, as in our eating at all other times, so much more in our fasting now, That we be not overcome with surfetting and drunkennesse. And Timothie, though for his many and often infirmities he must use wine, yet by the Apostles prescript, it must be but a little.

4 Fourthly, *Ardenter*: Though to eat, yet not *too earnestly*, not *too greedily*. For the end of our fasting being to subdue our desires, the end is not obtained, when wee give such heed to our unruly appetites. Pior's example in *Socrates* is worthy our imitation to make our eating not *τρέπειν*, but *τρέπεσθαι*: And that precept of Salomon to be observed at our owne, which he gives of great mens tables: When thou sittest with a great man, put thy knife to thy throat; that is, eat not *too greedily*.

5 The last is, *Studiosè*: Yet not to be *curious* and exquisite in our diet; not to send farre and nigh, over sea and land, to please our palate, and content our taste; nor to have our meat when we

we fast, cook't with a thousand varieties. Let us remember, that all this care perisbeth with the belly, and doth but through the belly helpe to fill up the draught.

That Hebrew Proverbe is true, * *Hee that multiplieth flesh, doth but multiply wormes:* And therefore "Eucherius Caveat is good. *Poscit studia majora pars melior;* The greater care would be bestowed upon the better part. Daniel did so, and so must we, if we fast aright. And though in our eating it is our duty to provide that the body may live, yet in our fasting it must be our care, that the Body of sinne may die, and whilst nature is conserved by the one, the corruption of nature must be slaine, or at least suppressed, by the other.

מְרַבֵּח כִּשְׁר *
מְרַבֵּח רָמֶת
Michael. Neand.
Tessam. vet. Heb. p.
343. Et Iosan. Drus.
lib. 1. Apophtheg. p.
11.
" Eucherius Lug-
dun. Epis. Para-
net. f. 382.

And so we come to the second thing in these words: (*I ate no pleasant bread, neither came flesh or wine in my mouth; nor did I anoint my selfe at all, &c.*) Namely, That Daniels thus abstaining from flesh and wine, was a true and perfect Fast.

II.
Proposition.

I cannot stand upon every word apart, neither indeed need I: The use of anointing our bodies being now cealed, I may forbeare to trouble you therewith. The other words being the proper and immediate subject of the fast, are onely now to be insisted on.

And first, What is meant by this tearmie of Pleasant bread, since Expositors vary in it. Epiphanius reads it, as if he ate no bread at all. Hee

α Οὐτε ἀρπαν, οὐ-
τε κέτας ἐφαγει το-
τε οἶνον ἔμεν. Vid.
S. Epiphan. de vita
Prophet. in vita
Daniel. ex MS. co-
dice Augustano.

* Ie juniis se & abstinentiam ab omni delicato cibo imbecillem reddidit, terrae fructibus vescens. *Dorotheus de vit. prophet. cap. de Daniele.*

S. Chrysostom. Tom. I. Homiliar. ad pop. Antioch. Adversus Iudeos 2.

S. Hieronymus in locum.

a *Quod reprehendit Clemens Alex.*
Αλλὰ καὶ τῶν ἔυκολον βρώσιν τὸν ἀρτὸν ἐκθηλωόσιν διποιῶντες τὸ πυρὸν τὸ γρόφιλον, οὐ τὸ ανακρυόν τῆς τρεψίς ὄντες γίνεσθαι οὐδενίς. Vid. *Clem. Alex. Pædag. I. 2 c. 1 f. 103 c.*

b *De Juliano Saba Theodoretus.*
*Cibus erat ei panis ordeaceus, isque furfuraceus. Obsconum. a. falsis. Vid. eundem in hist. S. PP. in vit. Juliani. Nam in quinis istis diebus jejunii (ut *Cassianus loquitur*) Panis tantum, uti cæteris plerisque; S. Patribus, ita Julianus cibus quotidianus erat: alijs insuper. Die Dominico & Sabbato (qui refractionis erant) pro arbitrio ab iis adjectis additisq.; modo quodd dicturi mox sumus, Canonicis (uti nuncuparunt) cibariis contenti, à carnisbus & sanguine se abstinerent. De optimo (uti & vulgari) cibi quotidiani modo ap. Ioan. Cassian. Coll. 2. c. 19. sic Abbas Moses: super hanc re (inquit) inter maiores nostros frequenter novimus habitum fuisse tractatum. Nam discutientes continentias diversorum, qui vel solis leguminibus, vel oleribus tantum, vel pomis vitata jugiter exigebant, præposuere cunctis illis refractionem solius panis, cuius et quissimum modum in duobus Paximaciis statuerunt, quos parvulos panes vix librae unius pondus habere certissimum est. De Moyse Æthiope: Οὐ δέρδε ἀλλὰ μεταλαμβάνων πλινθεῖται ξηρὸς εὐσκιάς στρατια. Pallad. de eod. p. 59. Hanc in duobus paximaciis, Canonicam mensuram appellat Ioh. Cassian. Collat. 2. c. 26. Quam ne transgredierentur aut excederent sui, cavebat scđulo Publius: Aiunt autem eum (ait Theodorus) quoque accedentem ad trutinam, Panis mensuram diligenter perpendisse, & si quando invenisset plus quam esset definitum, ex grè tulisse & eos qui hoc faciebant Helluones appellasse. Vid. Theod. in vit. Publ. ii.*

c Similem enim Dixtam in jejunis observant hodierni Caloieri. Nobis (ait Bellon. corundem apparatum describens) præterea apposuit olivas nigras conditas, quas Dermatias appellant, atrum Panē biscoctum, atque vinum. Biscocto pane utuntur Caloieri, ne sapienter Clibanum calefacere cogantur. Vid. P. Bellon. observat. I. 1. c. 4. 8. ubi veteris ritus ignarus, Biscocti Panis haud veram ariolatus est causam.

to the Eye. ^d Dry also, even hard, even *Biscottē*
bread, (^e *Paximacia* they called them) and
therefore not pleasant to the taste: which as the
Christians of Greece at this day, so the *Hebreweſ*
and first *Christians of old*, eating onely with
^f water and salt, they gave therefore the name
of *Xerophagia* thereto.

^d ξηρὴν ἄρτον ap-
pellant *Socras. bīſt.*
Eccles. l. 4. cap. 23.
Gre. fol. 235. Et
Palladius Laufiac.
bīſt. ubi supra. &
pag. 142.

^e Πλάξιματα vo-
cat *Palladius Hīſt.*
Laufiac. fol. 72. in

vit. Pauli τὸῦ ἀποστόλου. Iudic. Plaξimatis f. 165. Ioan. Cassianus ſe p iſſimē *Paximacis.*

^f Sal Eſtenis seu Eſſezis, cum aridis illis corum panibus in uſu olim. Σιρῆνες δὲ
πολυτέλες ἐδίνειν αλλὰ ἄρτον κύτελην, χλόην, ἄλες, &c. *Pbilo de vīa contempl. f. 692. B.*
Similiter Christianis illis per Eremum ſe exercentibus, uti & aliis ferē ubique jeju-
nancibus, præſertim ſex illis diebus magnæ ſeptimanæ. Vid. S. Epiph. adu. *Hæref.*
lib. 3. ſon. 1. heret. 75. Aeriarum c. 6. Et *Theodores. Hīſt. S. PP.* ubi ſupra. Inde ab ari-
dorum & ſalis uſu perpetuo *Xerophagiōrum* nomen. Notandum autem eos aquā ab-
ſtinuisse omnino, qui herbis, ſeu humidioribus quibusvis ejusmodi veſcebantur. De
Marola B. Theodoreſus. Toto autem (ait) hoc tempore, aquam potare non paſſus eſt:
non illa comedens, que iis exhibentur, qui ad non bibendum ſe exercent; ſolent e-
nim illi uti cibis humidioribus: ſed iis utens cibis, quibus alii (ſcil.) *Xerophagiis* illis
Paximaciorum & ſalis, &c. Vid. B. *Theodor. Hīſt. S. Patrum, in vit. Eusebiū. De Panis*
& ſalis uſu cum aquā, in jejunioſum vulgo obſervatis Quadrageſimalibus, tum Pœ-
nitentie nomine impositis, Vide *Concil. Triburiens. cap. 8. & cap. 35.*

Howſoever, they did all abstaine from *meat* a Cibos ejusmodi
and *wine*, the perpetuall rule of their fast: not averſabuntur *Taci-*
at all, as did the ² *Manichees, Encratites, and o-* *anus, Encratitas,*
Minichæus, Iovi-
nianus & Priscillianus. Vid. S. *Epiph. Hæref. 47. & 56. Theod. Divin. Dogm. lib. & Ha-*
retic. fabular. l. 1. S. Aug. Hæref. 46. & cont. Faust. Manich. l. 6 c. 6. Gennad. Massiliens.
De Dogm. Eccles. c. 67. Hinc ne quis jejunium cum Hæreticis abſtineret à cibis iſtis,
tanquam immundis, Conciliis cauimus, ut aliquando eisdem uterentur. Vid. *Concil.*
Gangrenſ. Can. 1. & Concil. Braccarens. 1. c. 14. & Can. Apost. 52. Ceſſent lavacra, vi-
na, vel carnes, non quod creaturam Dei judicemus eſſe damnandam, ſed qui toto anno
nobis viximus, ſaltem vel paucos dies vivamus Domino. S. *Aug. ſer. 65. de temp.* Servi
Dei in eo quod à carnibus, & vino abſtinent, non tanquam res immundas effugiunt, ſed
mundioris vitæ instituta ſectantur. S. *Aug. de fid. ad Petr. Diacon. c. 3. ad fin. f. 51. L. M:*
cant. 3. & ibid. c. 43. Firmiſſime tene, & nullatenus dubites omnem creaturam Dei bo-
nam eſſe, & nihil re jiciendum, quod cum gratiarum actione percipitur: Et Dei ſervos,
qui à carnibus & vino abſtinent, non tanquam immunda que à Deo facta ſunt, respue-
re, ſed à fortiori cibo & potu pro ſolâ caſtigatione corporis abſtinere. Similiter *Genna-*
dius Massil. de Eccl Dogm. c. 66. (qui etiam habetur inter D. Augustini opera) Bonum
eſt cibum cum gratiarum actione ſumere, & quicquid Deus præcepit edendum. Abſti-
nere autem ab aliquibus, non quaſi malis, ſed quaſi non necessariis, non eſt malum. Mo-
derari vero eorum uſum pro necessitate & tempore, propriè Christianorum eſt.

ther

ther Heretickes execrating and forbidding their use, as unlawfull : whom the *Apostle* condemnes, *I Tim. 4. 3.* or as the *Pythagoreans* and *Bramans*, of old and at this day, for some other reason: But onely abstaining for a time, that thereby forbearing their pleasures, and humbling themselves, they might both expresse and increase their godly sorrow for sinne, and their repentence not to be repented of.

Αντίθετος Ιωσήπου.
Iosephus lib. 10.
Antiquit. cap. 10.

Iosephus reports, that *Daniel* did abstaine from all things that had life: and indeed true it is; this is the meaning of this place. Whether that be true also (which *Iosephus* reports) that he did so *awyses*; as *Chap. 1. 16.* seemeth to be implied, I will not affirme. That he now did so in this fast, there is no question to be made, it having beene the constant practice of all former and latter times. They thought they had good *Reason* for it.

Reasons of Fasting
thus.

First, That they might by this meanes shew mercy to the inferiour *creature*: I may call it (I hope without offence) our *fellow-creature*, and so under that precept of our *Saviour*, *Math. 18. 33.* Our fellow-creature I call it, because of that neare similitude and likenesse they have with us: for the two extremes of living creatures being propounded, *Man* on the one side, and *Plants* on the other, plaine it is, the *bruit Beasts* hold a middle place: comming nearest to us, not onely in life, but also in sense and motion, having *fleshy bodies*, as have wee. *There is one flesh of men, (saith the Apostle) another flesh of beasts, another of fishes, and another of birds*

birds, *1 Cor. 15. 39.* So they are as we, *flesh* all. They live upon the same earth, breathe the same common aire: and for the most part these we feed on, live nearest to us, are (as it were) of our care and family, and in a manner converse with us, being otherwise in all necessity of life, most helpefull and serviceable to us. Even ^a some speciall learned men, and those *Christians* too, goe farther yet. These have (say they) if not a weaker use of *reason*, yet *ἰοῦδωματα*, something most like unto it. Howsoever, wee may safely say: they are, as capable of sense, so of mercy also. *For the good man* (*saint Salomon*) *is mercifull to his beast*. And fit they thought it at this time, when wee beg mercy of *God above us*, that wee should now at least shew mercy to the creature *below* and beneath us.

117. Vide ejusdem Hom. 8. ubi plurima de Animalium solertiā virtutibusque. Bruta ratione uti, multi voluēre. Vid. Ethnic. Plutarch. de placit. Philosoph. Item lib. Quod Bruta ratione utantur. Item ultra animalia sint prudentiora terrestriāne, an aquaticā. Et apud Porphy. lib. 2. *ανθρώποις*. Aristoteles impropriè virtutum appellationem brutis tribui docens. lib. 6. Ethic. cap. ult. Et lib. 7 cap. 6. *φυσικάς αἱρέτας* appellat. Et lib. 8. hist. *Animal ad initium, ἵχυν δύοιόντας, αὐτηματα αἱρέταις* appellat. Plato & Philoponus *οὐιαγεροίς* nominant. Vid. Francisc. Vallesium de sacr. Philosoph. cap. 55. p. 316. &c. Francisc. Patrissium Pampsycb. lib. 5. f. 58. Et Jacob. de Lago Annotat. in eundem: qui Brutis *ἰοῦδωματα* tribuit. Vide etiam Joan. Bodin. Comment. in Oppian. p. 53. &c. Et Laurent. Vallam Lib. de Anim. Vid etiam philostrat. de vit. Apollon. 3. c. 3. f. 115. Clementi Alexand. idem tribuit Turnerus de linguis. p. 247. Vid. Cælum Regin. Antiqu. Lett. I. 39. c. 14 f. 1358.

A second was, that being exercised, hereby we may the better extend our *mercy* to one another. There is, as in other vertues and vices, a progresse also in *Mercy*, and in the opposite,

Ec

Cruelty.

1 Cor. 15. 39.
Humani generis u-
niversitatem scrip-
tura sub carnis no-
mine designat. 3.
Hillarius in Psal.
64. f. 411.

Man especially af-
ter sinne and the
Fall called *Flesh*.
Vid. Gen. 6. v. 3.
12. 13. 17. 19. Ec
7. 22. Job 34. 15.
Psal. 56. 5. Et 65.
2. & Esaï. 40. 5, 6.
Ecclius. 28. 5. Vide
Mat. 24. 22. Luke
3. 6. Rom. 3. 20.
Gal. 2. 16.

α λόγῳ τῷ αἴμοισες
οἱ κύων ἰοῦδωματα
οντας ἐξ ὅμοις τῷ
λόγῳ τῷ αἱρέτοιν
ἔχει. S. Basil. Hom.
9 in Hexamer. fo.

Natal Cle. Alex. Cruelty. This experience shewes. For as by Pythagoram suam *πυθαγοραν ζωην μα-
τεριδινην από την ιμερητην* à lege didicisse ; Quæ (ait ille) *εἰς ιμερητην
τὸν αἰθρώπων κα-
ταβάντεν από τὸν α-
λόγων ζώων αἰτι-* let out the bloud of their brethren : So by the pity and mercy shewed to beasts, and such like creatures, men both learne and practise the better, mercy and pity one to another.

Τρέφεται. Hinc illud Deu. 14. v. 21. Et Exod. 23. v. 10. & c. 24. v. 26. Non coques hædum in lacte matris sua: Et, Ne alligeretur os bovi tritauranti. Οὐτως (ait ille) *ἀχει καὶ τὸν
αἰλόγου ζώων τὸ ἐπειχίς αἴτιειν τὸν εἰν τοῖς ἀνομογνώσου αἰσκόστες, πολλὴ την
πενιστια φιλανθρωπίας εἰν τοῖς ὁμογνέος χειρούμενα, &c.* Vid. Clem. Alexandr. Strom lib. 2. p. 292. 293.

3 A third may be, that herein we doe but give a rest and Sabbath, making a kind of compensation to the Creatures. For they living with us are commoda recentia v. h.

*Οὐδὲ ζώων διάρε-
πται θανάτον, οὐδα-
μη ἀίμα, οὐδαμή
αποφθοῖς παρὰ τῆς
απαγειττε γαστρὸς
ἐκφερομένην κατὰ
τῶν ζώων πέπα-
τη μαζίρων οὐ
μαχούσῃ οὐ τείπ-
(α αρκεῖται τοῖς
αυτομάτοις.* Τὸ Σάββατον εἰδίδη τοῖς Ιudeis, ἵνα αἰνάπεινται (φησί) τὸ ιπ-
τύμνον σκ. καὶ οὐ πᾶς σκ. Γινέδω οὐκέτια αἰνάπεινται ἐκ τῶν συνεχῶν πόνων. τοῖς δια-
τὸν ἐνιαυτώ πατέσις υπερεπύσιν δικίτειν. *Αἰνάπεινται σε τὸν μαζίρεντος οὐδεὶς αἰτεῖν
τῷ τραπέζοποιοι. σκοτειν τὸν χεῖρα τῷ δινοχόῳ.*

But these reasons are drawnen from the *Crea-
ture* : There is another, and the maine reason drawne from *our selves* ; and that is more pro-
per for the text; namely, *our humiliation*; *our de-
nying our selves*, and *our ownc pleasures*: Our
making

making our selves to mourne. Meates of *flesh* are meates of *pleasure*; are *delicate*, *pleasant* meates. חַמְרוֹת חַמְרָה: So the Text calls them. They are as most similar, and neare our nature, so the most nourishing. Such are not fit for *this time*: nay most unfit. Now wee are, or should be (as holy *Daniel* here) *mourning*: that is, humbling our selves and making our selves to mourne.

Another reason is, that these kinde of meates especially such as be dainty and delicate, are not *cibus parabilis*, *not easily got together*: Much labour, trouble, toyle, and time, spent in providing, preparing, dressing, and cooking them: Many mens care, and study about them: All which, were not these, might otherwise be spent upon better dutyes.

Nor is such kinde of meat, *Vilis*: fit for *vile* and miserable *Sinners*, such as we (now especially) confess our selves truly to bee: Of the meanest and worst: Such indeed good enough for us. That other would beseeme our betters; even the best of men that ever were. Besides, they are more costly and chargeable in themselves, more money must bee spent upon them: some of which might serve to feede more, and more hungry bellies then are our owne; and might (so expended) comfort the *poore*, whose meane diet is a *continually fast*. Surely, *Almes*, and workes of mercy are necessary attendants to our *Fast*, being to it as the *Oyle* is to the *Lampe*.

Vtancur igitur, qui utuntur carne, tantum oleribus non ad distentionem, nec ad arvinā corporis, quam epulæ carnis facere consueverant, &c. S. Ambros. *I. de Noah & Arca c. 25.*

5

6

Quod ventri subtrahis, tribue effienti. Exequet omnia justus Dei timor: Duas inter se contrarias affectiones, quam videt. Satietatem & fratri famem modestiam continentiam tempera atque moderare S. Greg. Nyssen Hom. 1. de paup. Amand. f. 97 1.

Sed jejunia nostra
ut plena sint & suffi-
farta; misericordiz
pinguedine sagi-
nentur. demus elu-
rientibus prandiu-
nostrum, nec putes
jejunia sola suffi-
cere ad sananda
vulnera peccatorū:
in medicamento
Eleemosynæ recre-
entur. Iejunium
ergo tuum te casti-
get, sed latificer al-
terum, &c. Sic je-
junia, ut in aio
manducante pran-
diſſe te gaudeas. Hi-
larem enim dato-
rem diligit Deus.
Nam manducante
paupere de bonis
tuis prandet Chri-
stus, qui se in pau-
pere esurire testa-
tur. S. Augu. Ser.
65. de Tempore.

Invenimus. n. in
quodam libello ab
Apostolis dictum;
Beatus est, qui je-

junat pro eo, ut
alat pauperem. S. Cyril. Alexand. in Levit. lib. 10. f. 731. Præcipimus vobis
quartis & sextis serijs jejunare; & quæ ex jejunis vobis redundant, e gentibus largiri.
Clem. Rom. Confit. Apost. lib. 5. c. 19.

And therefore it is no lesse part of Daniels
counsell to Nebuchadnezzar (Chap. 4.24.) to
*break off his sinnes by righteousness, and his ini-
quities by shewing mercy to the poore, yea this is
the fast that God hath chosen, Isa. 58. to loose
the bands of wickednes, to undo the heavy burdens:
to deale thy bread to the hungry: to cover the naked,
and not to hide thy selfe from thine owne flesh.* If
thou beest lesse sensible of their (the Poores)
need and hunger, &c. punish thy selfe (thus) by
fasting, and this will make thee more sensible of
their wants ; more willing to relieve them.
Againe, if thou beest lesse able to relieve them,
spare from thy diet ; cut off a dish from thy fare;
refraine from thy more dainty and costly cates,
and this will make thee more able to give. Thy
(thus) *fasting*, will augment thine *Almes* ; thine
Almes againe will give life and strength to thy
Fasting: and both will together make thy *Pray-
ers* most powerfull, most gratefull and gracious
in the sight of thy heavenly Father : yea of
CHRIST thy head; who thus by thine *almes*,
through thy *fasting* is fed and fostered in His
poore members.

I know there are other respects and reasons
in Policy, namely to abstaine from these for this
time; for the better encrease of Cattell, a more
plentifull breed of the Creature.

As also for the encrease of ships, for the defence and service of the Land.	8
Together with the training up of Marriners and Seamen.	9
For the better supply of food.	10
For the encrease of Trade; the enriching of our Land and Countrey.	11
For the imployment of many poore abroad at Sea, which want it, and their meanes at home.	12
And lastly (which is not the least) for the insuring our bodies to that food (I meane fish) which G o d hath abundantly spread about our Land; even at our owndoores, as He did Manna about the Israelites Tents. I may say it is ingra- titude to G o d, dishonour and shame to our Nation, whilst many starve at home, to suffer other Nations to carry our food from us.	13

I might (I say) adde these and many more like: but these reasons being (mostwhat) Politicall inducements, rather then morall and Theologicall arguments, I therefore forbeare to urge: it is enough to name them.

Onely let me say thus much, the more reasons we have, the more are we bound to this fast: If we have Reason both from Policy and nature as Men; from Religion and Grace as Christian men, then are we the stronglyer tyed. *A threefold cord is not easily broken:* And where all lawes bind, there must needs be the stronger tye.

Yet I will adde one reason more; even the Apostles, *1 Cor. 11.16. Habemus talis consuetudinem.* Thus to fast hath beene the perpetuall

The custome of
the Church thus
to Fast.

Custome of the Church, in all ages.

1 Before the floud, there can bee no question : It being the most received opinion of the best Divines, that they ate no flesh before the Grant, * Gen. 9. verse 2. & 3. As also that they dranke no wine till Noah's drunkennesse, unwittingly overtaken with the strange pleasantnesse of the vine he had newly planted, Gen. 9. 20, 21.

Vid. Gen. 1. 29.

Gen. 9. 3, 3, 4.

Gen. 9. 20. 21.

* Εντέυδεν δέ τοι
τῆς κρεωπαζίας, v.
S. Chrys. in locū.
S. Hieronym. adv.
Iovinian. li. 1. c. 10.

Et adv. Eundem
lib. 1. c. 10.

S. Basil. De Iejun. Hom. 1. Tertullian. de Iejun. c. 4. Theodor. in Genes. Qu. 55. Isidor. Hispalens. De offic. Eccles. lib. 1. c. ult. Scil. 46. Ex illo Rom. 14. v. 21. Bonum nec comedere carnem, nec vinum bibere. Abstinentiam illam veterum Patrum ante Diluvium infert, à Christo jam restitutam, & retrahitam (ut ille loquitur) jam sub Gratia Christianis. Hujus à carnis abstinentia sub veteri mundo Patrum, & Ebnici aliqualem habuere in suis notitiis. Dicæarchus. n. (referente D. Hieronymo lib. 2. adv. Iovinian. c. 9.) in libris Antiquitatum, & Descriptione Græciorum refert, sub Saturno, id est, in aureo saeculo cum omnia humus funderet, nullum comedisse carnes, sed universos vixisse frugibus & pomis, quæ sponte terra gignebat. Huc refer, qua babet Suidas in voce Herodotus, è Iuliani Apostolæ Epistola quendam ; qua testis est ; Orbem tunc peragrandes, nec piscivoras, nec carnivoras ullibi reperiisse gentes, Aethiopas vero placentam aīs κόμπαι, rejicientes.

2 After the floud, and under the Law amongst the Hebrewes in the Church of God this abstinence was alwayes in use. Some, and those the strictest, as the ^a Essai, or Esseni in latter time, and (as Josephus, &c. thinke) Daniel now, wholly absteyning from these all their life long ; as did the rest of the Iewes also at such time as they

^a De Essenorum
perpetua à carni-
bus & vino absti-
nentiā. Vid. S. Hie-
ronym. adv. Iovi-
nian. lib. 2. c. 9.

Qui Iosephum banc in rem laudat. lib. 18. Antiquitat. Et lib. 2. Hist. Captiv. Iudaic.
Et contr. Apionem. Et Porphyri. mei τῆς ἀποχῆς lib. 4. Qui similiter Iosephi à
Hieronymo laudatos libros, & verba allegat. Θεραπευτῶν (illū de quibus Philo)
τρατικά καὶ Δαρεῖον ἐνεῖσαν, ἵνα ἀρτούμιν τροφή, τρεψόμενα δὲ αλες, Sec. Ψιδ.
Philon. lib. De vit. contemplat. f. 696. D. E. 697. D. Vid. Eundem ibid. f.
691. G.

fasted :

fasted : ^b Observed by them even unto this day : ^b Iudæi jejunantes, as truly from them was practized amongst the stricter ^c Heathen and Gentiles of old.

Iudæi jejunantes, à Carne & vino se continent. ut Ioan. Baptist. Gramay Calend. Judaic.

mense Tamur. f. 187. Et Ioan. Buxtorf. de Synagog. Iudeor. Cap. 25. ubi de Eorum jejunis. A primo (ait) Iulij (quo templum à Babylonij incensum) ad diem decimum carnibus non vescuntur ullis, vinum non bibunt ullum, lavare se aut balneum introire non audent, &c. Idem faciunt Iudæi perpetuè, in luctu. Vid. Notas in Sanhedrim Cap. 6. v. 16. Ioan. Coch. p. 51.

^c Ethnici etiam (uti semper Dei simia est malus ille & imparus spiritus) à Dei populo hanc eandem à Carne & vino abstinentiam admiserunt. Sic Ägyptij Sacerdotes test. S. Hieronym. adv. Iovin. lib. 2. c. 9. Et Porphy. πει ἀποχῆς, lib. 4. p. 360. & 365. Persicatum magi. S. Hieronym. Ibid. Et Porphyri. πει ἀποχῆς, lib. cod. 4. p. 399. &c. Vterq; ex eodem Eubulo, Mithræ Historiæ Scriptore, qui quidem Hieronymo Eubulus, Porphyrio Symbolus dr. Similiter (ijsdem auctoribus) Cretenses, & apud eos potissimum Iovis Prophetæ : Indi, & apud eos Brachmanes : Bium Syri, Lacedemonij, Cypris, Phœnices, Acheniens, &c. quorum instituta (hac in re) urgent S. Hieronym. lib. 2. adv. Iovinian. c. 9. & Porphyrius Ibid. lib. 4. ferè per totum. Vid. Clement. Alexandrin. Strom. 7. f. 515, 516.

3 After Christ's comming amongst Christians there is no doubt to be made : ^d many Councils, Fathers, Histories, are abundant witnesses in this kind: some wholly abstaining from flesh and wine and all desireable meates all their life time : As did anciently (more generally) all

d Abstinete hijs diebus vino & carne, &c. V. Clemen. Roman. Constit. li. 5. c. 17. Atq; id dī ἀποκοιν. ὑ διὰ βδέλυειας. Can. Apo. 50. Νηστεύμενοι γό

οὐκ καὶ κρεῶν απεχόμενοι, &c. S. Cyrill. Hieros. Catech. 4. f. 93. Idem S. Ignatius jejunij leges indicans. Νηστεῖαις καὶ δεῖσοις γολαζέ, ἀλλα μὴ αἰτίως, ἵνα μὴ σκυτὸν καταβάλῃς. Οὐκ καὶ κρεῶν μὴ πάντη απεχεῖς καὶ γολεῖσθαι βεδελυκτά. V. Epist. ad Hieron. Diac. Vid. Cyril. Alexand. contr. Julian. lib. 7. p. 167. &c. Et S. Epiphanius. Συντομολογ. cap. 23. Eusebium Hist. lib. 5. c. 1. & alibi. Pallad. in Proemio Lausiac. Hist. a Meursio. Quin idem passim testantur, S. Cyprianus, Ambrosius, Augustinus, Hieronymus, Hilarius, Tertullianus, Origines, & veteres omnes. Huc refer Concil. Gerundens. Can. 3. Vid. etiam (Circa Annum Dom. 630.) Concil. Triburien. ea. 5. & 56. & 58. Et Concil. Toletan. 4. c. 10. & 8. cap. 9. &c. Solennis hic abstinendi mos, Græcis, Armenis, &c. Orientalibus : unde Quadragesimale tempus illis Απέκρισις, uti Latinis, Carnisprivium dicitur.

their

their ^a Ἀσκηται, and many others of the ^b Clergy : herein imitating the stricter *Essent*, ^c All others doing the like in every of their fasts : as even to this day they continue (not to speake of the *Westerne Christians*) among the ^d Græcians, Georgians, Armenians, Russians, Æthiopians, and other Christians through the whole world.

^a De sui temporis Eremitis, quorum & histo. scripsit, sic Theodor. Orat. De Caritat. Καὶ μεταλαμβάνοντες ὃν τὸν δερματίναν τὸ σῶ.

ματινήν πονχα-

γεντες τοῖς αλό-

ρωις παρεπτοντος, οὐδιαβρύχοις ὀπειοις χρώμενοι μόνοις : ποῖον ἀν ἐκ τῆς τοιαύτης προφῆτης αργοτεντο θάλπος ; πόσον δ' ἀν ἐντευθεν οὐ ποια λιταῖς αἱματος χένοιστο, &c. Et mox de iijdem loquutus, Ενταῦθα δὲ καὶ μίσει, καὶ καρεσι, καὶ εἰδη προφῆτης, καὶ μίσει, καὶ κόρος ταῦτης κεχρεομένος. Eorum qui velit Exempla passim legat apud Theodoreum, Palladium, Euagrium, aliosq.;

^b Simile institutum cum Eremi illis cultoribus, Montanisq; (uti Chrysostom. non nunquam eos in Atho monte Μονάρχοντας) observavunt alij nonnulli in saeculo degentes : Quos inter S. Basilius, qui ad Julianum παραβάτην rescribens. Epist. 208, & 209. Αρχεῖ (inquit) εἰκότως παρ' ἡμῖν μαχίζων τέχνην. Μάχουετε δὲ τέτων αἱματικῶν προσομοιεῖτε, τα βέλπετε δὲ παρ' ἡμῖν βεραμάτων, διατίληξ θρητοῦ φύλασσιν αἴτω βερεχυτάτω, καὶ τῷ ἔξεικόν οἶνε. Notentur verba, quibus ad hæc explicanda nullus credo, extat apud veteres omnes locus uberior. Hujusmodi a. abstinentes voluit Ancyranus Synodus, quo à Manichæis alijsq; Hæreticis dignoscerentur, vel aliquando carnes degustare (ἐφαντεδε). Loquitur a. de Clericis. Τοὺς ἐν Κλήρῳ (ait) πρεσβυτέρους οὐτας, καὶ απεκρινέτε κρεῶν, &c. V. Can. 13. Concil. Ancyran. Huc refer Bracaren. prim. (circa Ann. Dom. 563). Can. 14.

^c Quin de eisdem intelligendus est Tertullianus lib. de Cultu feminarum. cap. 9. Quidam (inquit) ipsam Dei Creaturam sibi interdicunt, abstinentes vino, & animalibus exultantes, quorum fructus nulli periculo aut sollicitudini adiacent, sed humilitatem animæ suæ in virtus quoq; castigatione Deo immolant. Animalibus exultare eleganter, suomore dicit, quia perpetuo ab ijs abstinebant, non quod illicita arbitrati sint aut (ut ipse se exponit) eorum fructus periculo adiacent, sed in Humilitatis & παπεινοφρωσίν testimonium. Pulchrè & fusiū hæc explicat palladius Laufiac. Hist. Procemio; quod cùm in Herveti deficiat editione, Meursiana Græca supplevit : Quam vide.

^d De Græcis hodiernis à Carne abstinentibus Vid. Græcor. Typicum : Et Ritualia passim in Horolog. Triod. &c. Et præter P. Bellonium aliosq; infra citatos, Martinum Græsum Turco-Græc. lib. 3. f. 273. De Muscovitis vid. Ioan. Fabrum. De Religione Moscovit. ad Regem Ferdinand. p. 179. Theol. Mosc. & p. 182. Anonym. in Epistola de Russorum Religione ad D. Chyträum. p. 241. Et Lazicij Apolog. cap. 10. p. 103. Theol. Mosc. Et Alexand. Guagnin. p. 265. De Æthiopibus, & Abassynis Vid. Damian. a Goes. p. 458. &c. Et Nicol. Godign. de Abassyn. lib. 1. cap. 19. pag. 123.

Surely in all their fasts they thus used to abstain from flesh, &c. Whether^a only as a meanes of their greater humiliation, Humble Confessio, and Repentance; to bridle and reppresse the body of sin. Or^b as a meanes the better to^c purge and prepare themselves to Prayer and the like works of Piety and Devotion. Or^d the more to exercise those Christian vertues, viz. Temperance, Sobriety, Chastity, Abstinence, and mercy also unto others. ^e whether they judged such kind of meates, &c. though lawfull, yet^f less agreeable to nature, more offensive to the braine; less suitable to a civill and religious life. Or^g whether they did it also in reference to the Incarnation of our Blessed Lord, The Word made flesh; now slaine, and crucified for us and our sins. Whetherfor these, or any other, most certainly thus they alwayes fasted; as not willing when they mourned for their sins, any flesh should mourne or suffer but their own.

^c Καλδυμὲν ἐν τὸ μὴ φαγεῖν κρέα, μικρὲ δίνον πεῖν, αὐτὸς τε ὁμολογεῖ καὶ οἱ ἄλλοι τοις Πνευματοῖς. Θνειαν γὰρ μᾶλλον τῆτε γε. Καὶ οὐτ' αὐτον ταναύμασις θολωθείτε γεταῖς ἐποκοτη τῇ Λυχῇ, &c. Clem. Alexandr. Pædaglib. 2. f. 107. B. Nobilis in primis est locus ille S. Cyrilli Alexandr. adv. Julianum. lib. 7. f. 169 Rejectanus quidem (ait) apud ipsos nullus cibus fuit: abstinuerunt a. à nonnullis, ut dixi, mentis ad deteriora propensionem remorantes, & carnis lasciviam compescentes, ita ut & mentis oculum magis subtilem haberent, quo fide contemplari certius possent, quid inculpati habeant, & à sacris legibus non abludat.

But here we must needs both move and solve a *Doubt*, which may perchance trouble some: namely; If fasting wee must abstaine from flesh and living Creatures; why must wee not

F f abstaine

^a Inde τὸ ἔκκριτον πεινεσθε je junij, &c. dicebant veteres.

Clem. Alexandrin.

Pædag. l. 2. c. 2. τὸ

δὲ ἱδον (ait) τὸ

αἰθρῶν τὸ δύμα

τὸς Λυχῆς ἔκκριτον

πεινεσθε οὐ γε ἕκπειν

ταῦτας αἴπολυ-

τεῖς, δι' αὐτὸν χῆς

εἰστι, τὶ δὲ αὐτὸν προρ-

κάτεπεν εἰστε

έχοι τοὺς τὸ ὅδο

ἐλέγειν ἐπ τὸν τρόπον

ταῦτα τοις θεοῖς

Marinus enim in

Proclo, Καθηρκτ-

ρικῆς εργατῶς memo-

rat, pag. 177.

^b Punientæ simul

gulæ, & exercendæ

continentiaz causas;

ut illa damnaretur,

ista eruditetur,

Tertul. de Iejun.

c. 5.

abstaine from *Fishes* also, that hath both *life* and *flesh*? *1 Cor. 15.36.*

To which I answere. That the Church is in this an indulgent Mother: for seeing that the multitude of mankinde could not by other meanes bee sufficiently provided for: as also because of many moe tender weake and sicke amongt them, shee first did permit the use of *fish to some*, which since perchance (as matters of favour usually doe) hath growne more common. This is plaine by sundry examples of old, as also by the moderne practice of the

^a Græci & Orientales omnes ubi jejunant, à Piscibus abstinent, iis præserum, qui sanguinem habent: neque hos cuivis nisi infirmanti aut ægrenti permittunt in Monasteriis Caloieri, Καλογρεῖ & olim Palladio appellari. Vid.

eundem in vit. Macarii Alexand. Edit. Gr. Jo. Meursi p. 40. Hiis etiam similiter indulgebant Αρχαὶ κτῶν, scil. intestina, pedes, &c. aliisque extimas animantium partes: unde forsan de Armenis Septemcistens. Append. f. 58. quod in diebus Veneris comedunt carnes: cum tamen in festis horum vel omnium & reliquis est facta potestas. De Tabernaceliotis in Thebaide Αἴγυπτι Porcos nutrientibus, carnisque eorum Blennymudum genti vicinæ vendentibus: Τὰ δὲ καὶ τοῖς ροστοῖς καὶ τοῖς γέγονοις ἀναλογόδωσαν (ait Palladius.) Et mox, Οἱ δὲ τὰς σταμάτας γίνονται. οἴστων δὲ αὐτὰς μεχεῖ στίχης ὡς αἱ παρθένοις, ὅποιτες καὶ σταμάτας, λαζαράς Λαζαράς εἶλας, περὸν ποστ, τὰ αἱρα οἵ Κρεῶν, καὶ λεπτολάχαρα. Vid. pallad. Lausiac. hist. Gr. Meursi p. 92. De Piscibus autem, eorumque solūm in festis ὡς: sic alibi in vit. Candidæ. Autem (inquit) ἐναιων μὲν καὶ ἐμβύχων εἰς ἄκρην ἀπίστητο παλεὺς ἐχθρός, καὶ ἔλαιον, καὶ λαζαρών ἐλαύαρεν, καὶ ταῦτα εἰς ἕρτην μόνον. Τὸν δὲ αλλον ἀπαρτα χέρον διατελέσσας ἐξυρεζμαν καὶ ἀρτῳ ξηρᾳ. Egregius præ ceteris locus est, quem vide ap. Pallad. hist. p. 142. Quod οἵ ἐναιων meminit, eo innuit nomine Pisces omnes, queis sanguis inest: à quibus jejunantes Græci in solidum abstincent. Isti Caloieri (ait P. Bellonius) Quadrage simarum

gesimorum suarum tempore piscibus sanguine praeditis non vesuntur: itaque herbis, alioque hujusmodi modico apparatu uti necesse est, &c. Et mox, Ha (inquit) vivendi ratio non modò apud Caloueros locum obtinet, aut apud Sacerdotes, atq[ue] sacris initiatos in Greecanica Ecclesiâ; sed etiam apud plebem, quæ mortis etiam poena propositâ, Quadragesima ipsorum tempore Piscibus sanguine praeditis, aut alia re pingui vesci nolit. Vid. P. Bellon. Observat. I. 1.c. 48. Et I. 2.c. 8 p. 197. Consule Anastasium Cesareo, scil. Palestinae Episcopum, ad fin. Typic. Gracor. f. pl. 8. qui de hiis agit pluribus, & ad Apostolicum illud. Act. 15. 20. refert. Vid. etiam circa Ann. Dom. 630. Concil. Triburiens. c. 58.

b De Ruthenis seu Moscovitis: qui cum jejunia persolvunt, nihil quod unquam vijsunt, sit vita fungi, neque Pisces ipsos ederunt. Vid. Ioan. Fabrius De Religion. Moscovit. ad Ferdinand. Reg. Romanor. p. 179. Theol. Moscovit.

c De Aethiopibus & Abassynis. Vid. quæ Nicolaus Godignus De Abassyn. Rebus I. 1.c. 89. p. 123. De Armenis. Vid. Append. de Christianis in fin. Septimastrenis & Bibliandri. p. 58. Tom. 3.

d Ceterum Piscium etsi ita Christiano relinquuntur, ut hoc ei infirmitatis solacium, non luxurie pariat incendium. Vid. Detretal. Part. I. Distinct. 4. Cap. Denique.

And indeed there is a maine difference betwixt other beasts and them: For fishes are by nature more wilde, and (as Naturalists observe) untameable: They live (as Plutarch rightly) in aere, in aqua, &c. another world and element, no whit conversant with us, but most of all estranged from us: their bodies whilist they live, are most of all in bloud, life, and spirits unlike us: more undocile, and altogether unserviceable to us in any other use. As for their flesh, it hath little bloud and spirits, and therefore lesse warm' th and heat: It is more dissimilar, and differing from our nature, and therefore without the Art of Cookery lesse nourishing and pleasing to us. In a word, of all flesh it is least dainty and delicate, being waterish and flaccid, and therefore unpleasant in taste, lesse apt or able for nourishment: so that in our vulgar English wee doubt not to call it, no flesh; contradicting it

Ff 2 thereunto,

περιπολησθεντων, &c.
Plutarch. Symposiac. lib. 8. Probl. 8.
Non offerebantur
piscis in sacrificiis,
qua cum in aqua
vivant, magis sunt
alieni ab homine
quam alia anima-
lia, quæ vivunt in
aere. Antoninus
Sum. Theol. Part. I.
Tis. 14. c. 5. sect. 2.

* Hinc jejunanti thereunto, * as *Cibus minime desiderabitis*: non
bus olim Piscium eius permissus: sic *pleasant meat*: and therefore (not so fully) circa Ann. Dom. within the verge of my Text: *Late no pleasant bread.*
67 i. Concil. Tol-
tan. 4. In quibus diebus (scil. Calend. Ianuar. jejunio iudicem properet Genitum in iis superstitiones plures) etiam præter Piscem & olaus, sicut & in illis quadraginta diebus carnis abstinetur, & à quibusdam etiam nec vinum bibitur. Vid. Concil. Tolcrano 4. c. 3. Similitudine & avium eius olim Orientibus nonnullis in jejunis frequentatus: ut est Apiphem. confas. Turcic. 23. quo scilicet earum, cum piscibus par fore habent, & equalis ratio: Græcos tamen, qui nunc sunt, præsertim Galates, ab avibus omnibus, fucuti & piscibus abstinere, adeo restatur Bellonius, præcarum nomina apud eisdem propositum ignota nunc dicuntur, aut indistincta habeantur.

And thus I hope you see this is no novell, or new practice brought in and left here by the Church of Rome: if wee have anything from them, it is the mitigation and allaying of it. So thad now wee have done with the second Proposition: vix. That as the Baptist (by our Saviours account), is said to have come neither eating nor drinking, though he did both: So Daniel's thus abstaining from flesh and wine, &c. though he did eat other meats for necessity of nature, is in the Holy Ghosts esteem reputed a true, perfect, and religious fast: And this also may satisfie the conceit of our late Novelists. There is as *Iejunium naturæ*, *A Fast of nature*, not to eat at all; So, *Iejunium Ecclesiæ*, *A Fast of the Church*, not to eat such or such meats. This was Daniels fast: and such is ours now: we may be no lesse bold upon it, then was he: seeing we have the same Spirit of Truth to witnesse it to us, who doth approve it in him. *I Daniel was mourning, &c. Late no pleasant bread.*

And

And so from the manner, wee come to the last thing; *The lasting Continuance and Duration of this Fast, vers. 2. (for three full weekes) and vers. 3. (till three whole weekes were fulfilled)* namely, from the third (as S. Chrysostomo notes) of the first moneth to the foure and twentieth.

It is thus continued at this time, and twice thus repeated; to note out a twofold mysterie.

¶ 1. *The establishing the Christian fast at this time.*

¶ 2. (And by it) *The abolishing the Jewish Passover.*

¶ 1. He thus continued his fast to shew the abolishing the Jewish Passover. For three full weeks in the first moneth (*Exod. 12.*) plainly take in the Jewes great Feast: This began from the tenth (inclusively) to the fourteenth; and thence was farther continued to the one and twentieth. Daniels fast (now) began before on the third, and ended after on the foure and twentieth. By these three full weekes thus fasted, shewing; that the Hebrewes Passover (as Daniels seventy weekes) did but leade to, and end in, the death of the slaine Mefias. He the true Passover, because not slaine for Himselfe, but for us, and for our sinnes.

¶ 2. He the true Paschall Lambe, which (as Isaacs Ram, *Gen. 22.13.*) should deliver us,

and that by his owne death: whose blood sprinkled on the doore-posts of their hearts by faith, should deliuer not the Jewes onely, but all mankinde: nor our bodies alone, but Soule and Body, from the Egyptian both darknesse, Plagues,

4

*The continuance
of this Fast.*

S. Chrysost. Tom. 1.
Hom. 26. ad v.
Index 2.

Dan. 9.16.

Gen. 22.13.

and thraldome of Hell, Sinne, and Satan.

2. But this, the abolishing of the Jewish Passe-over is not all; For this hee might well have done before. For, Reason would, that if they feasted and joyed for their deliverance out of Ægypt, they should now (as they did Psal. 137.) fast for their thraldome in Babylon. And Gods command would, that if as the Law commanded, they were onely bound to observe the feast in their owne land; then not now in a strangeland. Thus the Iewes driven out of Canaan, and now dispersed amongst us, are invited with us to a solemne Fast; which because they will not observe, they have lost the joy of their feast Christ, and (as they now keepe it) *The Lambe, the substance of their Passe-over.

* Iudei post verum illum agnum Paschalem in Aram Crucis ab iis immolatum, Terram Canaanitide, Templaque deturbati, Agno isto typico in Festivitate Paschatis à Mose præcepto, nusquam per orbem utuntur: Quin ejus in loco operosissimâ prolixâque admodum, et si inani, tamen ineptiarum plenissimâ pompa à nuperis Rabbiniis confitâ, per duas integras noctes. Ritum celebrationis hujus Iudaicæ, in qua tamen Agnum ipsum prætermittunt. Vid. ap. Ioan. Buxdorf. Synagog. Iudaic. c. 13. p. 326. 327, &c. p. 335. 336.

This then is not all. Two things therefore here in Daniels fast. 1 That, at this time; 2 That, so long as this time; are especially to be observed.

First, That he did thus fast; upon the sight of the former vision: and therefore howsoever he did it before, yet now it is specially recorded; now it is onely mentioned; now it is twice repeated, to shew hee did it onely for this cause, (and wee to doe the like) for the death of the slaine

slaine Meſiah. Thus he plainly foretells, and by his example prescribeth this our *Christian Fast*.

Secondly, as he did it at the time of the feast: so hee then continueth this fast much longer than this Feast: hee began it the third, that is, full eight dayes before the feast; and ended it (if then he did) the foure and twentieth, that is, full three dayes after. Thereby (no doubt) to take in the very day of His death; of this most bloody crucifying the Prince, the *Meſiah*: plainly teaching all, who mean to have no hand in His death, to shew thus much by their sorrow for His death.

Therefore (which is observable) it is not onely twice repeated; but with a great *Emphasis*: (שׁוֹלְטָה שְׁבָעִים יְמִים) three full weekes: and till three (עַד מֵלְאַת שׁוֹלְטָה שְׁבָעִים יְמִים) whole weeks were fulfilled; to shew, that as his fast took in so much more time above the feast; so it was chiefly intended for a further end: viz. to take in the very time of his death, who being the true *Pasſover*, was therefore the true end and complement of that feast.

And this I take to be one Reason amongst many o: hers, of the Primitive and first instituting and so long continuing this *Lenten Fast*. For as *Daniel*, because of the Moones so great variation, on which the feast depended, (that falling sometime higher, sometime lower) did therefore lengthen his Fast, the better to take in the very day of His Crosse & suffering: so was, and

Hoc constat satis
è Iola Paschatis
observandi ratio-
ne, scil. inter vicesi-
mum secundum
mensis Martii &
Aprilis 25. inclusi.

Hoc enim dicrum
circulo Orientales Christiani Dicci Paschatis observationem definierunt, ut apprime ne-
cessarium sit preparatorium illud jejunium Quadragesimale anterius in Anni Caput
excurrere. Vid. Græcor. Kaybria Æ. ad initium Evangelist. Græc.

Chap. 9. 26.

And now we see even this, that *Daniel's fast*
thus dipt in the *bloud of Jesus*, is that which ma-
keth it so gracious, so lovely, so acceptable, as
we see it is: that he fasted now *at this time* when
he foresaw *CHRIST* should suffer: when the
Messiah was to be *slaine*; but *not for Himselfe*. No indeed, it was for *Daniel*; and all like
him, of us, who can finde in our hearts to *mourne*
for Him, whilst He suffers for us:

And sure, what great matter is this? Is it
much, if we *weep* whilst he *bleedes*? if we shed
some few teares for Him, who shed so much
bloud for us? *So much Bloud*, not to speake of
Teares; *In the Cradle*: *In the Garden*: *On the*
Crosse: *By whipping*: *by scourging*: *by cruci-*
fying: *by nailing*: *by piercing*: *From His hands*:
From His feet: *From His head*: *From His side*:
From His whole body, of which no part was
whole, but so broken, till even *His heart bloud*
issued, and poured it selfe out like water. And all
this so willingly; so readily; of His own accord;
For us. *I lay downe my life*, saith Hee. What
good nature can here hold in, and not shed
teares

teares for Him: Surely *Daniel* cannot. The sight melteth him to water; turneth him to teares, his feast to fasting: he refolvest now on nothing (all this time) but mourning.

And truly, what should he, or we doe else? What wife would not mourne for her Bridegroom? He is the Bridegroom. What friend or brother would not mourne for his friend? I have said (saith He, and speciall grace it is) you are my friends. What Disciple, servant, or follower, would not mourne for his Lord and Master? Ye are (saith he) my Disciples.

Who will not shed at least a teare for every one of these? Yet Hee, being all these in the highest kinde, is yet farre more then these: For Hee is our Father; And what childe will not mourne for his Father? He is both Abraham's God, and our Father. Before Abraham was (saith He) I am. Yea (saith Daniel) Hee is our Prince: even the Prince, the Messiah, Chap. 9. 25, 26. And what subject would not lament to see his Prince butchered and slaine before his eyes?

And truly for Him, so Good, so Great; yet suffering so shamefully, so painfully, so innocently, so undeservedly! though great cause to mourne for Him, with Him; Our Prince; The Messiah: Yet farre greater cause, (if greater may be) here and now, to mourne (in thus fasting) for our selves: Our owne sins. For in His being thus cut off, we may reade our very sentence, our owne doome, and death: All ours; yea in much more fearefull case, had not Hee beeene ours:

All, like to light most heavily on every one of us, had not He been *slaine for us*. In His death we may see the hideous, horrid foulnesse of our sins, which were able thus to fetch *God* from Heaven, and to *crucifie* Him here on earth.

If *God* so severely chastice His most *beloved Sonne*, what shall bee done to His *unworthy servants*? In His bloud, as with most capitall red letters, not onely *Gods most infinite loving mercy* is recorded, thus even to give His Son for us; but also *His most severely revenging justice*, whilst he thus gave him to death, a bitter, cruell, and cursed death. If *God* so strictly punish His most obedient *Sonne*, onely *made sinne for us*; how shall he torment all *Rebellious sinners*?

There is no *Christian* but abhorres the memory of *Iudas*, *Pilate*, the *Iewes* and *Pharisees*, that crucified the *Lord of Glory*. For this the *Iewes* are hatefull not onely to *Christians*, but even to the *Turkes*, and *Mahumetans* at this day. The ancient *Christians* using to salute one another with a **kisse of Peace*, at their daily Prayers, did on *Good Friday*, the day of His *Passion* omit it, as detesting then the *Hypocrisie* and *treachery* of *Iudas*, no way willing, though but in this to communicate with that wicked *Traytor*. * And some *Christians* there are at this day, who (at that time) will neither buy nor sell, nor touch any money, for the very same reason. Yea they revile

* Sic & Die Paschæ, quo cōmunis & quasi publica jejunij religio est, meritò deponimus osculum, quod cum omnibus faciamus. Tertul. De Orat. cap. ult.

* Inde mos iste hodiernus apud Æthiopas & Abassynos Christianos: quo, Mirum servantes silentium, nec inter se salutant, dum sibi mutuò occurruunt in viâ; sed nutorū instar, demissis oculis prætereunt. Nec vendunt, nec emunt, nec pecuniam tangunt. Id faciunt in odium Iudæ proditoris, qui Christum pacis osculo fraudulenter salutatum, argenteis triginta vendidit. Tantâq; aduersus illum irâ incenduntur, ut nemo ferè sit, qui compositâ ex scrutinis Iudæ imaginē non rapet per viam: quod

pueris præcipue ludi magis, quād odij causâ frequentissimum. Nullus n. puer domo egreditur, qui fune alligatum ad cingulum simulachrum Iudæ non ferat, &c. Vid. Nic. Godign. de Abassyn. Rebus. lib. i. cap. 22. p. 139.

Pilate,

Pilate, abhorre the Iewes, they curse Iudas : their very boyes and children hanging his picture at each of their girdles, and running in multitudes about the streets, doe thus in the picture despitefully dragge him at their heeles, damning the cursed memory of that most abhorred Traytor. But the truth is, Christian religion bids us not to hate the men, but their sins ; not their persons, but their most heynous vices. And good reason : for not they so much as their finnes, their vices were they that betrayed and crucifyed the Lord of light. The hypocrisie and covetousnesse of Iudas : The obstinacy and stubbornnesse of the Iewes : The disobedience and blasphemy of the Pharisees : The cruelty and ambition of Pilate, and the rest, were they that cut off and slew that great Prince, the Messiah.

If therefore we abhor those most cruel murtherers, that slew our S a v i o u r, we must then hate these vices : and if wee hate them truly and aright, wee will detest and hate them alike, wheresoever in whomsoever we find them; even though we finde them in our owne selves: hate them here so much the more, by how much we love our selves, whom they will destroy: At least no way spare, but punish them : and if others for them, as indifferent Judges, doe the same in our owne houses ; prevent it in our owne homes, our own consciences : with *Job, abhorre our own selves;* and with *Daniel* by fasting and afflicting our soules, make our selves mourne for these and all other sinnes.

G g 2 And

*Secttie
a comina
ble power
of Sin*

And surely, if *Daniel's fasts* bee thus dipt in our Blessed S a v i o u r's bloud, then are his *Prayers* no lesse : For those were but to sharpen these; to make him (and us) as more sensible of our wants, so more hungry and thirsty after the righteousness of G o d ; more unwearied and earnestly importunate in his Devotions. The *Body* in want of its ordinary food, as it lesse clogs or hinders the Divine *Soule* in her ascent to Heaven ; so doth the sense of such want in the body make the Soules desire and longing more earnest; whilst by the apprehension of her want in the one, she reflects upon her nakednesse in the other. The true reason, why fasting is both so necessary for, and so helpfull to all true and earnest *Prayer*. Surely *Daniel* even ordinarily (saith the Text) kneeled downe, and prayed three times a day ; that is, with holy *David*, at Evening, Morning, and Noone day : Now, no doubt as his *Fasts*, so his *Prayers* were doubled : yet both *Fasts*, *Prayers*, and *Almes*, and all he now doth, all are referred to C h r i s t's death and merits. Wee (saith hee) doe not present our supplications before thee for our owne righteousness, but for thy great mercies, Chap. 9.18. And againe, Now therefore oh our God, heare the prayers of thy servant, and cause thy face to shine upon thy Sanctuary, &c. לְפָנֶיךָ אֱלֹהִים

Chap. 6. ver. 10.

Psal. 55. 17.

Chap. 9. 18.

Verse 17.

For the L o r d s sake. Who this יְהוָה is, is plaine by *David*: by *Daniel* himselfe : even by the Iewes and Hebrewes own witnessse: No other He, then the Son of man (*Dan. 7.13.*) To whom

was

was given Dominion, and Glory, and a Kingdome, Chapter 7. 13.
 that all people, and nations, and languages shoulde
 serve Him. His Dominion is an everlasting Domi-
 nion, which shall not passe away, and His Kingdome
 that which shall not be destroyed.

Thus wee see who this L O R D, and what
 manner of Prince, the neestab is: Who not flaine
 for Himselfe, but for all others: All others that
 pray to G O D, must (as Daniel) desire to bee
 heard for His sake onely.

Though never so strict of life, never so holy,
 so just: yet (Daniel) claimes no right by any his
 owne or others merit: No Mediatour but one:
 onely his petition it is, to be heard *For the Lords
 sake.*

Thus whilst he mournes for C H R I S T's
 death, and his ownes sinnes, he unloads them all
 on C H R I S T's shoulders: and whilst hee
 beholds Our most Blessed S A V I O U R's
 Crosse, he layes more firme hold on His death
 and all-deserving merits.

And should not wee doe the same, who pro-
 fesse the same? Surely the Primitive Fathers
 (whose Sonnes we are or ought to be) as they
 did now double their devotions, and more ear-
 nestly by their Fasts intend their Prayers; so did
 they (as Daniel) performe them all *in His
 Name.*

Whenthey Prayed, the conclusion of all was,
Through I E S U S C H R I S T our L O R D:
 even, as Daniel here, *For the L O R D's
 sake.*

When they offered their spirituall Sacrifices of Prayers, Praises, or Almes, they were offered all, not onely in His House, the Church ; but more peculiarly at His Altar, His Table, as in remembrance of His Death and bloud, giving them and us all true life and vertue. Their Prayers were as referred to His Death and Merits only ; so all, at those very times, the times of His very Suffering. Thrice each day as Daniel did : At nine a clocke (their third) the entrance of His Suffering : At twelve a clocke (their sixt) the height of His Suffering : At three of the clocke (their ninth) the depth and consummation of His Suffering : As it were at every corner of His Crosse ; at every dimension of height, depth, or length : As Daniel did three times a Day : Two of them (being at least the ordinary houres of Prayer for all nations, our ninth, and third) as indeed the beginning and end of His most bloody Passion : to shew, that Daniel and they did, and we all must, place the confidence of our Prayers, Almes, and Facts ; yea even all our best actions (if any good at all) in C H R I S T onely. For through Him, wee (and they) both have an accessse by one Spirit unto the Father. To Him therefore with the Father, and the Holy Ghost ; Let us at these, and at all times give all honour, glory and praise, world without end.

Ephes. 2. 18.

F I N I S.

Perlegi has Conciones, in quibus nihil reperio sana
fidei aut bonis mortibus contrarium, quo minuscum
utilitate publicâ imprimantur.

Tho. Weekes R. P. Episc.
Lond. Cap. Domest.



Errata.

SBR. 1. pag. 9. line 19. food.read foot. p. 10 l. 20. if not onely. p.
if not the onely. p. 20 l. 4. Nonbrightius. r. Nonbrightis. p. 20 l. 20.
commanded spirits. r. damned spirits. SBR. a. pag. 44. Bathsheba.
p. Bath-sheba. p. 47. I. alt. Father of him. r. Father by him. p. 48. and
Church; r. and Churches. p. 59. Father of him. r. Father by him.
p. 60. Psal. 4. r. Psal. 40. SBR. 9. pag. 73. meyad' zedek, &c. r. mey-
ad' zedek, &c. p. 86. filled by meditation. r. fitted by meditation.
SBR. 4. pag. 107. strongs r. strongs. p. 109. succeeded them. r. suc-
ceed them. p. 123. סִדְךָ r. סִדְךָ מִבְּסָתָה. p. 124. e-
verlasting prayers of. r. everlasting praises of. p. 129. employing. r.
implying. p. 134. in marg. Bubuli. r. Bubulci. SBR. 5. pag. 170. /.
19. dele. under. SBR. 6. p. 213. in marg. קַבְשָׁר. r. קַבְשָׁר. ibid. in
marg. רַמְהָ. r. רַמְהָ p. 215. in marg. אַמְלָא. r. אַמְלָא. p. 226.
Fishes also, that hath. r. Fishes also, that have.